Priest-Craft Expos'd.

SHEWING

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Confusions and Calamities

Even to the Ruin of

EMPIRES and KINGDOMS,

Have Proceeded from the

Wicked Politicks and Practices

OF THE

PRETENDED CLERGY.

——O Pater Orbis,
Unde Nefas tantum Latiis Pastoribus?——
Juv. l. 1. Sat. 2.

Mark the whole Chain of Publick Woes, you'll find
The last Link still to the Priest's Girdle joyn'd.
Mr. *Tate*'s Poem of Priest-Craft.

LONDON,
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16

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THE PREFACE.

THey who are well acquainted with the Pious Satyrs of the Ancient Fathers, and their Succeſſors in all Ages, no leſs Vertuouſly Zealous and Devout, inveighing againſt the General Contamination of Eccleſiaſtical Perſons, will ſoon be ſenſible that theſe enſuing Sheets, have rather been too partial and too ſparing, then too Laviſh, in the Collection and Application of the Truths therein brought only freſh to Memory. The producing of thoſe Ample Diſplays at large, would make a Man believe that the Clergy, had made it their Buſineſs to ingroſs Ungodlineſs and Vice, to retail it out again in the bad Examples of their ſeveral Lives and Converſations to the Laity. Nor is it a wonder, thoſe Holy and Religious Men ſhould be ſo ſharp and Vehement, in diſplaying and reprehending the Extravagant Enormities and dangerous Deviations of their pretended Brethren, when they beheld ſuch Inundations of Impiety and Improbity, ready to overwhelm the moſt Sacred Order among Mortals, and the whole frame of the Church ready to tumble, for want of the Supporting Pillars of Religion, and the Truth of Divine Worſhip. For all Kingdoms and Governments would be Immortal, and the Monarchy of England *would be like the Rocks that Environ and Guard it, could they but once be bleſt from Heaven with that Felicity, as to be under the Conduct of Primitive Chriſtianity, and a Primitive Prieſthood. To which this Realm was once fairly aſpiring after the Reformation; till the Recoyling Prieſthood, under the Reigns of* James *and* Charles *the Firſt, panting after Proteſtant Encroachment, with*

with no leſs Ardour then their Predeceſſors had done, after Popiſh Uſurpation had like to have hurry'd all things back again into the former Chaos of Superſtitious Confuſion.

Tis true, that to prevent the juſt Reproaches and Detections of their Scandalous Practices and pernicious Actions, there are many who would perſwade the unthinking Perſons of the World, that ſuch diſplays of Truth ſo neceſſary to be known, are only the Effects of Malice; and with a Gravity no leſs Formal, bid ye take care of ſpeaking evil of Dignities, and how ye incur the Curſe of Cham's *diſcovering his Fathers Nakedneſs. But theſe are only the Protections of wreſted Notions, to whith the worſt of Men ſtill fly for Refuge, while like Pioneers behind Blinds and Gabions, they are working to Sap and Undermine the Church and State. For it will never enter into the thought of Reaſon to believe that Dignities and Honours and Greatneſs, were ever conferr'd on Men to cover the Vices of their Actions; or that it can be a reviling of any Perſon to ſpeak the truth of him, tho' it fall out ſometimes not to be ſo favourable to his Memory. By Dignities therefore that are not to be ſpoken evil of, are meant thoſe Dignities which are always accompany'd with deſerv'd applauſe; but no man praiſes the Dignities that prove baneful to the Common Good. So that the Extent of the Admonition reaches no farther then to thoſe that may be truly ſaid to be real* Dignities; *and they are only rightly digniſi'd and truly honour'd, that make a right uſe of their Dignities and Honours to the ends for which they were advanc'd. As for others, why ſhou'd we be ſo abſtemiouſly careful of their Fame or Reputation, that care ſo little what becomes of it themſelves. Then for the Curſe of* Cham, *for uncovering his Fathers Nakedneſs, let him be accurs'd like* Cham, *that Uncovers and Tyrannizes over the unwilling ſlips and Failings of Mortality vertuous in the main; but where the pretended* Noah's *themſelves in the Frantick Intoxications of their own Pride, Ambition, Avarice and Cruelty, or whatever other Vice it be, expoſe their own Nakedneß to all the World; they bring the Curſe upon themſelves, to be the Objects*

of

of Shame, from the Mouth of publick Cenſure, or the Truth of repreſented Example in Story. Theſe Men cannot pretend to be injur'd by Calumny: For Calumniari eſt falſa Crimina Intendere: *But this is all Verity it ſelf, exemplify'd under the Atteſtations of the moſt Authentick, both Ancient and Modern Hiſtories.*

It were a piece of Injuſtice to ſpeak well of ſuch Perſons as theſe, that act and ſtudy nothing elſe but Miſchief: Chriſtiani nomen, *ſays St.* Auſtin, *he might have added,* Sacerdotis, ille fruſtra fortitur, qui Chriſtum minime imitatur. Quid enim tibi prodeſt vocari quod non es, & nomen uſurpare alienum? *Thus would theſe Men be call'd Loyal to their Prince, and Lovers of their Country, at the ſame time that they are Traytors to Both. They would rob Æneas of his Name of* Pious, *at the ſame time that they are labouring to Exterminate the Religion they profeſs. Theſe are the People who no queſtion will be offended at the publiſhing theſe Sheets, and whom it is expected the Truth of Hiſtory may gaul, but never reclaim. They that have ſo little Charity for their Country, that to gratifie their own Obſtinacy, they would Sacrifice it to French Subjection: They that are ſo devoted to* Lewis XIV. *that they ſing* Te Deum's *for his Victories; lay Cock-pit Wagers on his ſide, and ſtudy his Exaltation to the Univerſal Monarchy: They whoſe continual Mutinies againſt the Government were ſuch, as even wreſted from the long Patience of an Indulgent Soveraign, the Curb of Proclamations to bridle their unruly Tongues; a ſort of Stubborn* Iſraelites, *that trampled on the Lenity of Heaven, becauſe they knew the Deity was ſlow to Anger. They whoſe Inveterate Malice againſt their Prince, neither his Care of the Preſervation of their Laws, their Lives, their Religion, nor his Indefatigable Toyl to advance the Glory of the Nation can attone. They that make ſuch hideous Noiſe and Clamour, Lament and Bewail the Fall of the Church, and yet at the ſame time would fain Betray it to the Dragoon Converſions of Papal Tyranny.*

Yet as to this Particular, it might be thought that now they had their Wills; their pretended Fears are disappointed of seeing Episcopacy abolish'd; they can no longer Buz those Jealousies into the Peoples Ears. For never did the Church of England *look with a more Primitive Countenance then now; the Vacuum that for a while disfigur'd Her, is now at last supply'd with Persons maturely cull'd and chosen out both for Piety and Learning; selected for their Painful Diligence in discharging the Duties of their Function, and their no less willing and resolv'd Abilities to repair the Breaches of Innovation and Superstition; and all our Spiritual Schisms and Divisions are in a fairer way then ever to soft Agreement, If----some wicked* If *do not prevent it; which wicked* If *can be no other, then* If *the All along* Pretended *Clergy find not out some* Luciferian *way to disturb the Growing Peace of our* Israel *in such a Charming Progress to Composure and Repose.*

PRIEST-CRAFT EXPOSED.

HISTORY does not afford us any Example among the Heathens of any Wars that ever by them were enter'd into upon the ſcore of Religion. Unleſs theBloody Conteſt between the *Thebans* and the *Phocenſes* might be call'd a War of Religion, becauſe the latter had ſeiz'd upon ſome Sacred Land that was Conſecrated to *Apollo*, and to maintain the Quarrel, had plunder'd the Temple of *Delphos*. Neither do we find the Heathen Prieſthood abetting or fomenting Faction and Tumults in the Kingdoms or Commonwealths where they preſided over the Worſhip of their Heathen-Deities. The Prieſts of *Jupiter* never envy'd the Prieſts of *Hercules*, nor did the Prieſts of *Mars* incroach upon the Prieſts of *Bacchus*. But in the midſt of that ſame infinite multitude of differing Ceremonies, liv'd peaceably, and in Unity one among another, without ſtriving for numbers of Adorers, or vexing the State with impertinent Jangles and Controverſies in reference to the various Ceremonies of their Divine Worſhip. Nations in thoſe times never diſputed thoſe Points, *uſque ad internecionem*; but what the *Hiſtorian* tells us were the Cauſes of the *Roman* Wars, were alſo common to all the reſt of the Heathens. *Liber jam hinc Populus Romanus prima adverſus exteros Arma pro Libertate corripuit, mox pro finibus, deinde pro Sociis, tum pro Gloria & Imperio.* The Reaſon of which may be aſcrib'd to this, that the Heathen Legiſlators never admitted their Prieſthood to Civil Preferments, nor to the Publick Adminiſtration

ſtration of the Temporal Affairs of the Common-wealth. True it is, that the *Flamen Dialis*, or High-Prieſt of *Jupiter*, laid claim, as *Livie* records it, to be admitted ingreſs into the *Roman Senate*, and after a great Conteſt among the Tribunes, he was permitted entrance, by conſent of the *Fathers*, and the Commonalty; but, ſays the Hiſtorian, it was *magis ſanctitate vitæ, quam Sacerdotii Jure*, that the *Flamen* obtain'd that priviledge. And then for the *Magi* among the *Perſians*, who may rather be ſaid to have been a ſort of Lay-Prieſts, like the *Druids* in *Gaul*, or *Gymnoſophiſts* in *India*; yet granting them to have been Prieſts, becauſe as *Arrian* ſays, they were allow'd to Sacrifice, they will no way ſerve to enervate the force of what has been alledg'd; as ſhall be ſhew'd in due place. So that we may ſafely reſume the reaſon recited, why Religion made ſo little ſtir, ſo little buſtle and bloodſhed among the Heathen.

It were moſt ardently to be wiſh'd, that the ſame could be averr'd of thoſe Kingdoms and States, where the main Body of the People, as well before as after the Incarnation of the ſecond Perſon of the Trinity, being bleſt with the knowledge of the True God, and of his Sacred Worſhip, had all along, and ſtill continue to reſerve a ſelected Proportion of their number ſet apart for the ſolemn performance of Holy Duties.

But the contrary too unhappily appears. For ſuch has been always the misfortune attending both the *Hebrews* and *Chriſtians*, that their *Prieſthood*, whether out of the vaſtneſs of their own number, which admits of various Tempers, or the tranſcendency of their more refin'd Endowments, which the Vices and Infections of the Mind are moſt apt to ſeize upon, have ſtill been ſo unfortunate as to ſee their Holy Order prove a Sanctuary to harbour too too frequently the worſt of Men.

Certainly the *Hebrew* Prieſthood was one of the moſt Authentick, and moſt Sacred Orders in the World, as being one whole *Tribe* ſelected out of Twelve, by the Inſtitution of the God

God of *Iſrael*, under a ſupreme Pontiff, dignified with high Authority, and many large Immunities, even to converſe with God himſelf in the *Sanctum Sanctorum*, and diſtinguiſh'd by his Veſtments, the moſt awful and moſt conſpicuous that could be imagin'd. Yet all this Grandeur did but render him envy'd by others, who thought themſelves equally worthy of that lofty Advancement, and for that very reaſon occaſion'd that miſchievous Rebellion of *Corah*, *Dathan*, and *Abiram*, Sons of *Levi* alſo, and the Chief Authors and Conſpirators in that State-Earthquake, which nothing but a Miracle could have hindered from proving fatal to the New-erected Fabrick of the *Jewiſh* Government.

Nor can we otherwiſe believe but that the High Prieſt had alſo a great ſtroke in Civil Affairs, conſidering that in all the preſſing Emergencies of State; his *Urim and Thummim* was conſulted, as the Infallible Oracle of Heaven. Which high Authority meeting, in the perſon of *Abiathar*, with ſome private Conſiderations of Court-Intereſt, made him throw off his Allegiance to *David* ſtill alive, and worſhip the Riſing Sun, uſurping *Adonijah*, to the diſappointment of *Solomon*, tho' he could not but know how contrary it was to the King's expreſs Will. The ſucceſs of which Act of Treaſon in the High Prieſt, what Factions, what Parties it might have rais'd, and conſequently what Confuſion it might have brought upon the Kingdom, had not *Nathan* the Loyal, been too nimble for the Diſloyal High Prieſt, *Solomon* ſeems to be not a little ſenſible, when he told *Abiathar*, he deſerv'd to die; tho' for other reaſons, he only diſplac'd him from the High Prieſthood. *Solomon* was too wiſe not to underſtand the High Prieſt's Intereſt with the People; and therefore took it the more heinouſly that he ſhould exert his Authority to the diſappointment of his Succeſſion, for which he could not plead Ignorance, who had been ſo intimate with his Father, as well in his Troubles as in his Proſperity: For otherwiſe it is not ſo eaſie to diſcern how *Abiathar* deſerv'd death. But the Treaſon lay in Conſpiring to prevent the King's known Will and Pleaſure, thereby to put the Kingdom in a Flame.

Soon after the Return of the *Jews* from the *Babyloniſh* Captivity, by the permiſſion of *Darius*, and the re-building of the Temple, happen'd the *Samaritan Schiſm*, the moſt pernicious that ever befel the *Jewiſh* Church, as being that which caus'd thoſe deadly Feuds between the *Samaritans* and the *Jews*; and had no other Riſe then the Ambition and Uxorious Irreligion of *Manaſſes*, Brother to *Jaddus* the High Prieſt. For *Manaſſes* having marri'd a *Perſian* Woman, Daughter to *Sanballet*, Governour of *Samaria* under *Darius*, contrary to the Law, was requir'd by the *Jews*, either to forſake his Wife, or forbear Officiating at the Altar. But *Manaſſes* ſcorning controul, choſe rather to divorce himſelf from his Religion, then diſmiſs his Wife. Conſults his Father-in-Law *Sanballet*, and by his Advice and Power, erects another Temple upon Mount *Gerezim* near to *Samaria*, like that at *Jeruſalem*, draws after him a great number of *Jewiſh* Prieſts, and others like himſelf, and mixing them with the Strangers which the *Perſians* had ſent to repleniſh the diſpeopl'd Province, takes upon him the High Prieſthood, and ſets up that *Samaritan* Miſh-maſh of *Jewiſh* Ceremony and Pagan Innovation, which laſted till *Samaria* and the Temple upon Mount *Gerezim* were utterly deſtroy'd by *Johannes Hircanus* the Son of *Simon Maccabeus*.

In the Reign of *Antiochus*, ſurnam'd *Hawk-Noſe*, ſprung up that Generation of Eccleſiaſtical Vipers, call'd the Sect of the *Phariſees*; a ſort of Doctors that pretended to be Teachers and Expounders of *Moſes's Law*, who by their extraordinary outward ſhews of pretended Sanctity, wound themſelves ſo deeply into the favour of the People, that they bearded the High Prieſt himſelf, and incroaching upon the Civil Power became at length ſo formidable to the Soveraign Princes of *Judea*, that *Alexander* the Son of *Hircanus* the Second, upon his Death-Bed, adviſ'd *Alexandra* his Wife, whom he left to ſucceed him, That if ſhe intended to Reign ſecurely and long, ſhe ſhould comply with the *Phariſees*, and in all things to be govern'd by them. So that they might well

well be call'd, the *Jewish Jesuites*, who not only poſſeſs'd the Ears but the Conſciences of the Princes of *Judea*; and by that means ranvers'd the Government of that Nation at ſuch a rate, that tho' the Princes were Soveraigns in Name, the *Phariſees* were Kings *de facto*, and carri'd all before 'em. Of whom there needs no more be ſaid, but that the *Phariſees* were they who in the heat of their prophane and wickedly pretended Sanctity, Crucifi'd the Son of God. It would be too tedious to enumerate the Cruelties and Barbarities exercis'd by *John* of *Giſcala* a *Levite*, and his party, who aſſum'd the Title of Zelots, even in *Jeruſalem* it ſelf, and at the ſame time that *Titus* lay before the City, more pernicious and deſtructive to the *Jews*, then the Swords of the *Romans* themſelves. The Conſecrated Pavements of the Temple ſtream'd with Human Blood. And *Joſephus* bewails nothing more, but that their *Levitical* Fury ſpent it ſelf upon none ſo much as upon the moſt Noble, the moſt Worthy, and moſt Virtuous of their Tribe. So that the *Levites* and *Phariſees* may truly be ſaid to be the chiefeſt Authors of drawing down the Vengeance of Heaven upon their Religion and their Country.

As for the Heathen Prieſthood, their Power and Authority, as has been ſaid before, was ſo far confin'd, that they could never arrive at Opportunities to commit ſuch Outragious and Tranſcending Crimes. Yet if the *Magi* may be ſaid to be the *Prieſts* of Ancient *Perſia*, the Story is famous in *Herodotus*, of the Two Brothers, one of which being advanc'd to great Preferment in the Palace of *Cambyſes*, and having ſome private intimation that *Cambyſes* had murder'd *Smerdis*, the Son of *Cyrus*, to ſecure the Throne to himſelf, and that the Murder was unknown to any of the *Perſians* but one *Prexaſpes*, who was entruſted to commit the Fact, enter'd in a Conſpiracy with his Brother and others of the *Magi*, to tranſlate the Government of the Empire from the Royal Family of *Cyrus* to his own, and ſo to have conſum'd it in the Order of the *Magi*. To this purpoſe, in regard the Brother of the *Magus* in power, greatly reſembl'd the murther'd

Smerdis

Smerdis in Face, and likewiſe bore his Name, it was given out, *Cambyſes* being then in *Egypt*, that *Smerdis* the Son of *Cyrus* liv'd, and that *Cambyſes* was an Uſurper. Upon which the counterfeit *Smerdis* was advanc'd to the Throne, with that ſucceſs of the Conſpiracy, that the Impoſtor Reign'd in great Splendor Seven Months; and, in regard *Cambyſes* dy'd in the mean Time, and that *Prexaſpes* who had Murder'd the True *Smerdis*, durſt not reveal himſelf to be the Murderer, *Cambyſes* being Dead, He had paſt among the *Perſians* for the Right Heir of *Cyrus*, had not *Otanes* diſcover'd the Cheat, by inſtructing his Daughter *Phedima*, who had been one of *Cambyſes*'s Wives, and conſequently according to the Antient *Eaſtern* Cuſtome, fell to the Poſſeſſion of the next that enjoy'd the Diadem, to feel in the Night when he was aſleep, whether her Husband had his Ears. For it ſeems that *Cyrus* in his Life, for no ſmall Crime, had caus'd the *Magus Smerdis* to have both his Ears ſhav'd cloſe from his Head; and this Diſgrace was known at Court. So that *Otanes* being confirm'd by his Daughter of the Truth of what he ſuſpected, diſcover'd the Cheat to ſome of the chiefeſt of the *Perſian* Nobility, who ſlew *Smerdis* in the Royal Palace. Nor did the Tragedy end here, for the *Perſians* enrag'd that ſuch an Impoſture ſhould be put upon 'em by the *Magi*, the ſame day ran with their Swords drawn through the Streets, and made a general Maſſacre of all the *Magi* they could meet with. Which day was annually afterwards obſerv'd for ſeveral years together, and Solemniz'd moreover with a Publick Feſtival, by the Name of *Magophonia*, or *the Slaughter of the* Magi.

As for the Prieſts of the *Heathens*, that were appropriated to the Service of particular Deities; neither the Awe of the *Numen* which they ſerv'd, nor the Sanctity of the Myſteries into which they were Initiated, render'd them a jot more Holy or more Virtuous then other Men; but rather gave them Opportunities to Exerciſe their Fornications, their

their Adulteries, and *Sodomies*, more privately and more ſecurely, under pretence of excluding the Prophane from their Myſtick Ceremonies, and all were Prophane whom they adjudg'd not fit to be Aſſociates of their conceal'd Iniquities. What a Terror the *Roman Senate* and the whole City were in, upon the Diſcoveries of the *Bacchalian* Prophanations? How grateful were they to the Diſcoverers, and how ſevere in ſuppreſſing thoſe Schools of Impiety all over *Italy*? Nor is it a difficult thing for any Man to give an account of the Obſcenities and Debaucheries of the reſt, in pretended Holy Orders among the *Heathen*, that will but take the pains to view the Antient Hiſtorians and Satyriſts. Of ſuch an Antiquity has been that Wicked and Pernicious Cuſtome, *Deorum Nomen pretendere Sceleribus*.

But as for the *Heathen Prieſthood*, they perhaps might be in ſome meaſure excus'd, becauſe that finding their Religion wrapt up all in Fable, they might think it all a Fable; or for that having but a dim and obſcure Proſpect of the Future State of Man, they deem'd it better to indulge the Propenſities of Nature, and enjoy the Pleaſures of a Life which they underſtood, then to Macerate themſelves, and curb their alluring Paſſions and Affections, for Expectancies of Fruitions in another World, which they look'd upon as Shadows and *Chimera's*. Or elſe perhaps becauſe Tradition not to be contradicted, had confirm'd it in their minds, that many of the Gods whom they ador'd, had been once no other then Mortal Men as they were; and ſome of 'em their own Country Men, with whom their Anceſtors had been familiar, and from whom ſeveral of their Princes by juſt and good Authority deriv'd their Pedigrees. And then the Great Emoluments they enjoy'd by Vertue of their Functions, the Reverence that was pay'd 'em by the People, and the loytering lazy Lives they led, were Obſtacles ſufficient to hinder their diving farther into Truth, then ſtood with their Conveniencies. Beſides that the Nature of Man is prone to find pretences to embrace the Felicities of this World.

And ſome of theſe Reaſons alſo might entangle the more knowing *Jews*. To which we may add, that they were a People both inconſtant in their Tempers, and difficult to receive Inſtruction. Inſomuch that they who almoſt every day beheld the ſtupifying Miracles of *Moſes*, could hardly be kept in Obedience by all the wonders that he wrought. No ſooner did the dreadful Thunder Claps that ſhook Mount *Sinai* ceaſe, but they as ſoon forgot the terrifying noiſe. The Beauty of a *Moabite* Lady, caus'd ſuch an Epilepſie in their Memories, that of a ſudden they forgot the Sacred Precepts of their Wonder-Working Law-Giver, whoſe Face but a little before with Aſtoniſhment they had beheld ſo brightly Glittering with the Glory of Heav'n. No marvel then that their remote Poſterity, and among the reſt the Tribe of *Levi*, whom no Captivities could bend, nor no inſulting tyrannies of a Victorious Enemy could tame, ſhould ſurrender themſelves to the more pleaſing yoke of their domineering Luſts. Beſides they were ſtrict Obſervers of their Ceremonial Law, which perhaps they thought might attone for thoſe which they judg'd the leſſer Tranſgreſſions, of Pride, Ambition, Luxury, and Cruelty, which laſt, ſome Men believe may be juſtify'd in ſome meaſure by many Religious Pretences, the other being the uſual Aſſociates of Great and Soaring Spirits.

But the Chriſtian Prieſthood have no excuſe, and indeed the Layity have but one, that their Teachers did not take the pains to inſtruct them as they ought to have done. The Chriſtian Prieſthood I ſay, have no excuſe. For they are of the Order of *Melchiſedech*, the Prince of Peace and Unity; they have their Inſtitution in a derivative Succeſſion, from the Lips of the Only Begotten Son of the Eternal *Jehovah*, and this Inſtitution in like manner confirm'd by the *Holy Ghoſt*, in that Miraculous deſcent of the fiery Cloven-Tongues upon the *Apoſtles*. Not that their Succeſſors ſhould have double Tongues in their mouths, but to denote the Heavenly Source of that ſame Ardent Zeal, and Sacred Eloquence which

which is required in the Christian Priesthood. They derive their Commission also from the same *Anointed* of God, and God himself; and the Rules which he has laid down for them to follow, are so plain and perspicuous, that they need no unfolding or interpretation. For Comments do but puzzle and darken simplicity of words. By those Rules they see the extent of their Commission, which is in short to preach the Gospel of Peace and Salvation, to Administer the Sacraments, walk humbly before all men, to separate themselves from all the Cares, the Pomp and Hurry of this World, and only mind the Affairs and Discipline of the Church, according to the Precepts which their Divine Founder partly taught them by his own Example and Doctrine upon Earth, and presently afterwards dictated from Heaven to his Apostles.

But how few there are among the numberless numbers of pretenders to the Christian Priesthood, that follow the Golden Rules of their Celestial Founder; rather how many there are that run contrary to his Sacred Precepts, oppose both his Doctrine and Example, and lay aside his Heavenly Commissions, as if Cancel'd, and out of Date, to act under the Broad Seals of human Institution, the Histories of all Ages blush to recount. But how much more infinitely are the pious Readers abash'd, to find such swarms pretending to the Christian Priesthood, the subjects of Truth's severest lashes, for not only embroyling themselves in all manner of Secular Disputes and Controversies, but for being the Chief Ring-Leaders of Church-Disturbance, and State Confusion.

It is not the design of this Epitome of what might be enlarg'd almost *ad infinitum*, to speak evil of the Dignity which encircles the true and real Christian Priesthood; nor to despoil them of their due Honour: they are not here in the least so much as hinted at. And therefore it behoves us to lay a sure Foundation, that we may the better be able to hit the Mark at which we aim; which there is no safer way

to do, than by making a true distinction between the Wolves in Sheep's Cloathing, and the Sheep themselves.

Certain it is, that the same Motives do not always engage all men to enter into Holy Orders. Some there are, no question, who out of an Ardent zeal to employ the Talents which Heaven has bestow'd upon 'em, separate themselves from the World, with a real intention to advance the Gospel, and feed the Flocks which shall be committed to their Charge, with the wholsom food of saving Doctrine. These are they of whom the Ancient Fathers give this Character, that, giving Credence to the words of their great *Founder*, asserting that his Kingdom is not of this world, they labour to become Citizens of Heaven; and therefore, leaving to the Court-Admiring Clergy, the affectation of State-Government, and study of humane Politicks, set themselves wholly to feed the Flocks committed to their Charge, and applying themselves altogether to the Duties of their Function, make it the sole business of their Terrestrial Pilgrimage to People the Celestial *Jerusalem*. And these are *St. Austin's* Presbyters, who because they *bene præsunt Vita & Doctrina*, are therefore worthy of double Honours. Others affect the Priesthood for the sake of the Loaves and the Fishes, the Parsonages and the Vicarages that attend it; and therefore thrust themselves into the Ministry, that they be in a Capacity to loyter out a lazie Being, and enjoy the Comforts and Accommodations of this Life. Others aspire to the Priesthood in hopes of Court Preferment, and Ecclesiastical Dignities. These are men doatingly in love with strutting, and huffing, and puffing, Superiority, Lordship, and High Command. These men would have all the World fall down before 'em, as before *Nebuchadnezzar's* Image; and not content with their own Ecclesiastical Jurisdictions, like *Goths* and *Vandals*, would invade, over-run, and subdue the Temporal Power under their subjection. And as they care not by what arts of fraud and flattery they ascend to Greatness, so being mounted to the Pinacle of their Desires, they mind as little

little what they do to the subversion of the Laws and Religion by which they clamber'd up. These are the *multi Sacerdotes, & pauci Sacerdotes*, of whom St. *Gregory* complains; Priests in Shew, not Priests in practice. But the Scripture teaches quite another Doctrine. And the Ancient Fathers, firmly believing the Divine Authority of those Precepts, were of a contrary Opinion to our late surmounting Priesthood, that are never quiet but when they rule the Helm of State. St. *Chrysostom* clearly determines the point, That whosoever desires Primacy upon Earth, *inveniet in Cœlo confusionem*, shall find Confusion in Heaven; and therefore exhorts, that there may be no contesting for Primacy and Superiority among the Servants of Christ. St. *Bernard* also, when he was offer'd to be made Bishop of *Genoua* and *Milan*, peremptorily refus'd the Dignity, crying out upon that occasion, *Erubesce, O superbe Cinis*, &c. *Blush proud Dust and Ashes; God humbles himself, and dost thou exalt thy self? God made himself Inferiour to Men, and thou desirest to domineer, and preferr'st thy self before thy Maker. As oft as I desire to rule over Men, so oft I contend to go before my God, and then I savour not the things which are truly of God.* St. *Bernard* also gives this Admonition to the Christian Priesthood; *Si Mundam predicas contemnendum*, &c. *If thou Preacheſt that the World is to be contemn'd, do thou contemn it first, and then thou wilt more effectually invite others.*

Humility then, Contempt of the World, and the painful pursuit of the Duties of Prayer and Preaching, together with an Exemplary Life, are the Marks of the true Christian Priesthood. But where these Characters are wanting, or rather where the contrary appear, as namely, Pride, Ambition, Covetousness, desire of Rule, and busie intermedling with Civil Affairs, where these contraries reign in Ecclesiastical Persons, the true Christian Priesthood suffers nothing from the Tongues or Pens of those that paint the *Pseudo-Priesthood* out in their true colours: they being no better then a *Pseudo-*

Prieſthood, multi Sacerdotes, indeed, *ſed pauci Sacerdotes*; many Prieſts in Shew, but few in Practice. He that would perſwade me, that the B. of *Ely* is a Biſhop of Chriſt, after his being detected of a Conſpiracy againſt the Government, and the Sacrifices of his Duty to the Enemy of the Religion which entitles him to his Eccleſiaſtical Dignity, or that thoſe other Inferiour Levites of the ſame Batch, are Members of the true Chriſtian Prieſthood, ſhall as ſoon convince me that the *Pope* is the Vicar of Chriſt, or that the Jeſuites are true Miniſters of the Church. They therefore who have been the Occaſions and Authors of all the Falling Sickneſſes and Mortal Convulſions both in Church and State for ſo many Centuries of years together, and have all along made it their buſineſs to rend in pieces the Seamleſs Garment of the World's Unity, can never be ſaid to be Members of the true Chriſtian Prieſthood. And yet the Stories of all Ages, from within a ſhort while after Chriſt's Aſcenſion, are ſtuff'd with little elſe but the National Confuſions, Inſurrections, and Bloody Wars, the Revolutions and Overturnings of Kingdoms, the Slaughters and Murthers of Kings and Princes, and the Depopulations of Countries, which had their firſt Original from the Pride, Ambition, and malicious Fury of the pretended Prieſthood. As if they intended thereby to throw an *Odium* upon Heaven, by aſſuming to themſelves a general Concluſion from the particular Application of the Prophet *Amos*, *Is there any evil in the City, and the Lord has not done it?* and making their own evil Actions the Explanation of the Text; becauſe there is hardly any evil committed in the City which they do not do.

It was not full out three Hundred Years before *Dioclefian* began to Reign, and yet *Euſebius* complains that in that Emperour's time, Biſhops againſt Biſhops, and People againſt People, by their inſtigation, were in continual Uproars and Seditions; and that the Contentions, mutual Hatred and Enmity, the Ambition and Tyranny of the *ſeeming Paſtors* of thoſe days occaſion'd that dreadful Perſecution

cution of the Chriſtians under *Diocletian* and *Maximianus*.

After this aroſe thoſe terrible Diſputes, which frequently came to Combats and cutting of Throats, between the *Arrians* and the *Orthodox Chriſtians*, which would never let the Emperours be at quiet. And happy they that could get the Emperour to be their Friend. If the *Arrians* had the Emperour's Ear, then the *Orthodox Chriſtians* went to rack. If the *Orthodox Chriſtians* were in favour, then woe be to the *Arrians*. And this ſet *Valentinianus* and *Valens* together by the Ears, while *Valentinianus* favour'd the *Orthodoxians* in the *Weſt*, and *Valens* moſt dreadfully perſecuted them in the *Eaſt*, at the inſtigation of the *Arrian* Biſhops. At the ſame time alſo were moſt cruel Contentions between *Urceſinus* and *Damaſus* Biſhops of *Rome*, which could not be cur'd but by Blood-letting, even in the very Church it ſelf, till at length *Damaſus*'s Sword prov'd the ſharpeſt.

Theodoſius was accounted one of the beſt and Greateſt of all the later *Roman* Emperours, and the moſt ſollicitous for the Peace of the Church, and yet ſuch was St. *Ambroſe*'s great Zeal, or rather his Ambition, to exert his Authority, knowing perhaps beſide how much he might preſume upon the Superſtitious Temper of the Emperour, that he had the Effronterie to excommunicate him, for puniſhing, as he thought they deſerv'd, his own Subjects in *Theſſalonica*, for raiſing a Rebellion againſt him. But St. *Ambroſe* having been a Conſul and a Souldier, had got the knack of bearding Princes: And therefore when he was commanded by *Valentinian* the Second, to depart the Church of *Millain*, in favour of the *Arrians*, under the Religious pretence of *Non tradam Lupis ſtabulum Ovium mearum*, he withſtood his Soveraign; till Force conſtrain'd him to fly for it. Nor could the ſo much celebrated St. *Chryſoſtom*, forbear to brandiſh his Golden Eloquence againſt *Eudoxia*, the Wife of *Arcadius*, with that extravagant liberty, that the Empreſs was forc'd to tye up his Tongue with an Accuſation of High-Treaſon, for which ſhe got him baniſh'd as far as *Pontus*, where he

dy'd

dy'd in Exile. So early did those Primitive Fathers begin to crow over Sovereignty: As if the Proverb of *Give an Inch, and they'll take an Ell*, had deriv'd its Original from Clergy-Encroachment.

One would think that it had been impossible that the long preach'd Humility and Innocent Unity of the Christian Religion should so soon degenerate into propense and virulent Malice, that it was not enough for the Dissenters to argue their Differences with moderation and calmness, but that they must buffet and kick one another out of the Assemblies where they met for Reconciliation. Thus *Dioscurus* Bishop of *Alexandria*, an *Eutychian*, kickt *Flavius* Bishop of *Constantinople*, who oppos'd him, out of the Synod, with that fury, that he dy'd within three days after. And not contented with what he had done, he could not forbear trampling afterwards upon the dead Body.

How terrible were the Persecutions which the *Arrians* rais'd against those that styl'd themselves *Orthodox*, under the two *Vandals*, *Genseric* and *Hunneric*, whom they had tickl'd to their side. And so dreadful was that of *Genseric*, inflam'd with *Arrian* Zeal, to the wastful destruction of many Thousands of Men, that while Countries lay desolate, and that for want of Inhabitants, the Famine and Pestilence which ensu'd, swept away not only the remainder of the People, but even the very Beasts of the Field. Nor were these Persecutions and outragious Contentions between the *Orthodox* and the *Arrians* (as being the most potent Divisions at that time) of a small continuance; for they lasted with an irreconcilable malice for above Forty years, to the destruction of Millions on both sides; and all for the sake of an *Iota*, that makes the difference between *Homaiousion* and *Homoousion*.

From the same Fountain sprang the Quarrel between *Anthemius* the Emperour, and *Richimir* his Colleague and Son-in-Law. For upon *Richimir's* desire, that the *Arrians* might have a Church in *Rome*, and *Anthemius* denyal of his Request, they fell to Blows in the City, and the Son-in-Law kill'd the Father.

Father. Add to this, that *Mahomet* could never have jumbl'd together that Hodge-podge of his *Alcoran*, to the extermination of Christianity out of the East, without the help of *Sergius* the Monk, a pernicious *Levite*, discarded out of *Constantinople* for the scandalous Tenents which he profest. And lastly, to be short in these things, all Historians agree, that one of the chiefest Causes of the ruine of the Western Empire, proceeded from the Ecclesiastical Contentions about the Worship of Images and Idols, between the *Greek* and *Roman* Bishops, which occasion'd the revolt of the latter from the *Grecian* Emperours, to surrender both themselves, and all the Affairs of *Italy* into the hands of the *Franks*, to the end they might exercise their Idol-Worship with more freedom and Liberty.

And as we see the chief Cause of the Downfall of the *Roman* Empire, so *Machiavel* acknowledges, that the Irreligion of the Church of *Rome* was the ruine of *Italy*.

For no sooner had *Constantine* fetch'd out *Silvester* the First out of his lurking hole in the Mountain *Soractes*, and adorn'd his Head with a Golden Diadem enchas'd with Gemms and glittering Jewels, and made a new Creature of the Papal Authority, by enlivening it with Ample Territories and Possessions, but St. *Peter*'s Successour began to lay the Foundations of Ecclesiastical Usurpation; so that *Julius* the First severely chid the Eastern Bishops for Assembling a Synod without the leave of the *Roman Pontiff*; and hence arose those sharp Contentions of the Eastern and Western Bishops about precedency.

Not long after this, Pope *Zacharie* was the first that taught his Successors to domineer over Soveraign Princes themselves, as being the first that absolv'd the Peers of *France* from their Oaths of Allegiance to *Childeric*, in favour of *Pepin*, a more dutiful Son of the Church. For which Reason *Childeric* was by the Pope's Authority depos'd, and shut up in a Monastery, and *Pepin* advanc'd to the Throne.

Ludovicus Pius took notice of these Insolencies of the Clergy,

Clergy, and ſtrenuouſly ſet himſelf to reform the Pride and Luxury of the Eccleſiaſticks, but it coſt him dear. For thereby he ſo exaſperated the Biſhops againſt him, that they ceas'd not till they had ſtirr'd up his own Sons to Rebel, and avenge their Quarrel upon the Father, by thruſting him into a Monaſtery.

Where ſhould we expect to find fair Dealing and Faith of word but among the Chief Paſtors of the Church? But never was a more clever piece of Infidelity put upon a poor Prince, then that which *Hatto*, Archbiſhop of *Mayence* put upon *Albert* Count of *Bambergh*, who being at variance with *Lewis* the IV. Emperour of *Germany*, and by his Forces Beſieged in the Caſtle of *Bambergh*, *Hatto* comes to him, and engages to carry him to the Emperor, and make a perfect Reconciliation between 'em, or elſe bring him back ſafe to his Caſtle. At which the Count being overjoy'd, invites him to Dinner; But the Arch-Biſhop diſſembling impatience of delay, urg'd the Count to loſe no time. Upon this, away goes the Count and the Arch-Biſhop without any more ado. But they were hardly got out of ſight of the City, when the Biſhop, *It repents me*, quoth he to the Count, *that I ſhould refuſe a good Dinner, when it was offer'd me, eſpecially when we have ſo long a Journey to Ride.* Thereupon at Count *Albert*'s requeſt, they both return back to the City and Dine. After that, proceeding in their Journey to *Cæſar*'s Camp, Count *Albert* was taken and Beheaded. Upon which the Biſhop being taxed for breach of his Word, made anſwer, *That he had return'd with him back ſafe to the City, after he had carry'd him out, and ſo had fulfill'd his Promiſe.* Certainly the fall of this Nobleman was to be pity'd, who dy'd a *Martyr* for his Faith in ſo great a Miniſter of the Chriſtian Religion.

After this, we hear of nothing ſo much, as the wicked Machinations of the *Roman Pontiffs* and their vitious Clergy againſt *Otho* the Great, which gave him endleſs diſturbance; to the end they might throw off all dependancy upon the Imperial Juriſdiction; more eſpecially of *Hildebrand*, againſt the

the Emperour *Henry* IV. againſt whom they never ceas'd, 'till they had made among others *Rudolphus* Duke of *Suevia*, a perſon highly oblig'd by many favours from the Emperour, and marry'd to the Emperor's Siſter, his mortal, tho' moſt ingrateful Foe. To whom, the more vigorouſly to encourage him to Rebellion againſt his Soveraign, *Hildebrand* ſent a Golden Diadem with this Inſcription,

Petra dedit Petro, Petrus Diadema Rodolpho.

The Rock to Peter *gave both Seat and Name,*
And Peter *ſends to* Ralph *this Diadem.*

Thereupon *Ralph*, at the urgent importunity of the Pope and his Clergy, aſſumes the Title of *Cæſar*, with whom joyn'd a vaſt number of Eccleſiaſticks; among which the Chiefeſt were the Biſhops of *Mayence*, *Cologne*, *Saltsburgh*, *Wirtzburgh*, *Magdeburgh*, and *Halberſtadt*. But *Ralph* being vanquiſh'd in Battel, and wounded to death, loſt his right hand, which being brought to him as he drew near his end, Ah—ſaid he, to the Biſhops and Clergy that ſtood round about him, This is that Right hand, which, at your importunity, having violated the Faith and Allegiance which I ſwore to *Henry*, is a witneſs of your Perjury and Perfidy, of which you are to give an account to God.

Hildebrand being dead, *Urban* the II. and *Paſchal* the II. trod his ſteps exactly; for by them was *Henry* Anathematiz'd, and both his Sons *Conradus* and *Henry* incens'd to Rebellion againſt their Father. *Conrade* dy'd an unfortuate Rebell; but *Henry* the Son, by the Artifices of *Paſchal*, proſper'd to that degree, that his Father being condemn'd by the Pope, he was depos'd, and ſtript of his Imperial Ornaments by the Biſhop of *Mayence* before his Son's face, and dy'd for want of a ſmall pittance of bread, which he beg'd from the Biſhop of *Wormes*, but which the Rebellious and Inhumane Biſhop deny'd him.

From the beginning of this Emperour's Reign, as *Peucer* obſerves, began the third Period of the Church, wherein the Tyranny of Idolatry prevail'd againſt the exerciſe of True Chriſtianity, and the new Uſurpations of the *Roman* Clergy upon the Lawful and Soveraign Authority of the Emperours were confirm'd. Nor was the contrivance of the Holy War, at the beginning of this Period, out of any true Zeal for Religion, for it was known that *Paleſtine* had been long before deſign'd for deſtruction, but to find work for the *European* Princes in *Aſia*, while the Aſpiring Clergy carry'd all things before 'em, and eſtabliſh'd their Eccleſiaſtical Empire in *Europe*.

To *Henry* the IV. ſucceeded in the Empire, his Son *Henry* the Fifth, againſt whom, for aſſerting the Imperial Authority againſt *Paſchal* and his Tribe, the Chriſtian Pontiff occaſion'd the raiſing of ſo many Inſurrections and Rebellions, that he was in great danger of his Life, 'till at length he compell'd the Pope to reſtore him his Right of Collating Biſhoprieks, and to ſwear that he would no way go about to infringe the Imperial Juriſdiction in Eccleſiaſtic Affairs. But no ſooner was the Emperour's back turn'd upon *Rome*, but the Pope daſh'd all his Oaths and Promiſes to Flitters, and curs'd the Emperour to that degree, that the greateſt part of his Prelates revolted from him, drawing after them the moſt conſiderable of the Princes under his ſubjection; and exciting the *Saxons* to Rebellion, ſo harraſs'd the Emperour with continual Wars and Perſecutions, that no longer able to withſtand their Eccleſiaſtical Rage, he was forc'd to reſign all his Right of Inveſtiture to *Calixtus* the II. And thus the Imperial Rights and Prerogatives, eſtabliſh'd by *Charles* the Great, and preſerv'd and defended for above Three Hundred Years, were utterly ſubverted and overthrown by Spiritual and Eccleſiaſtical Machination to exert it ſelf above the Temporal Power. And hence it was that the two Factions of the *Guelphs* and *Ghibellines* aroſe, the one ſway'd by the *Pontiff* and his Clergy, the other adhering to the Emperour, and both conteſting

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ing together to the great confusion of the Christian part of the World.

Not long after *Frederic Barbarossa* was advanc'd to the Empire, a Brave and Warlike Prince, but so haunted with the *Pontifical* Furies, that his Pillow was uneasie to him all the time of his Reign. He could not brook the Effrontery of *Adrian* the Fourth, who told him, 'twas his Right to bestow the Empire upon whom he pleas'd, and that the Emperours held the Empire of the *Pope*, as Feudaries. This, as justly it might, exasperated the Emperour against the *Pope*, who, thereupon arms the *Milanois* and *Venetians* against him, and thunders out his Anathemas upon him with that implacable violence, that the Unfortunate Emperour being deserted by his own Subjects, and broken by various losses, for want of Adherents, was forc'd to fall at the feet of *Alexander* the Third, and suffer the Insulting Ecclesiastical Tyrant to set his foot upon his Neck, Triumphantly adding that wrested Versicle in the Psalms, *Thou shalt walk upon the Asp and Basilisk, and trample on the Lyon, and the Dragon.* At what time, when the Emperour answer'd, *Non Tibi, sed Petro*, the proud *Pontiff* retorted, *Et mihi, & Petro.* From whence there are two things to be observ'd, First, that where the pretended *Priesthood* get the upper hand, they are generally more Insolent, more Lofty, more Domineering, more Uncompassionate and Cruel then any other Generation of Men. The truth of which, besides what this and other Evidences of Antiquity confirm, the late Persecutions in *France*, and the not yet forgotten Depopulations in *England*, can more then too severely testify. Nothing can equal the Barbarity of their unsanctify'd Rigour, but the fury of Souldiers entring a City taken by Storm; which no Tears of Infants, nor Cryes of Women, nor miserable Lamentations of their own Sex can mollifie. Whether it be, that as fallen Angels become the worst of *Devils* so the pravity of *Corrupted* Religion renders the Nature of Man more Diabolical, then the Corruption of meer Morality; or whether it be the Curse of Spiritual Pride, while it tramples upon others, to be the Slave of its own

Oſtentation and Vaing-lory; or an effect of thoſe fears that uſually attend on low and abject Spirits, that they can never think themſelves ſecure, but in the ruine and deſtruction of thoſe they dread, let the more curious Caſuiſts determine. In the next place we may hence obſerve, that *Excommunication* is a dangerous Weapon to be committed into the hands of the pretended Prieſthood; for whom it is eaſie to make a wrong or an ill uſe of it. The unlimited power of *Excommunication* in the pretended Clergy, has been experimented, to be like a Sword in a Mad-man's hands. And yet it can never be imagin'd that *Excommunication* was deſign'd for an Engin to unſcrew the Allegiance of Subjects from their Soveraigns. However, ſuch was the miſerable Condition of Soveraign Princes, till the Proteſtant Reformation open'd the eyes of the People, that upon the leaſt conteſt with a haughty *Prelate*, *Rome* was appeal'd to, and many times the Conteſt grew ſo high, between the *Prince* and his *Holineſs*, that not only his own perſon, no leſs Sacred then the Anathematizer's, was Curs'd with Bell, Book, and Candle, but his whole Kingdom Interdicted, & expos'd to the Rapine and Conqueſt of the next Aggreſſor. And there is no queſtion but the ſame Principles lye latent ſtill in the Breaſts of the pretended *Prieſthood* of all Religions, could they but regain that power into their Clutches. 'Tis true, the Claws of this Cruel Monſter have been pretty well expeditated here in *England*; but yet the ill uſe not long ſince made of that ſame Popiſh Relick, call'd the Writ *de Excommunicato Capiendo*, clearly ſhews the propenſity of ſome Perſons to be at the ſame Sport again.

But to return where we left off, *Barbaroſſa* being dead, together with his Son *Henry* the VI. who left his Son *Frederic* an Infant to ſucceed him; *Philip*, Brother to *Henry*, propos'd that he might govern the Empire during the Minority of the young Prince, according to the Laſt Will of his Father. Which *Philip* had eaſily obtain'd, had not *Innocent* the III. diſturb'd the Reſolutions of the Electors; a perſon altogether wicked, and who with a mortal hatred proſecuted

ſecuted the Poſterity of *Barbaroſſa*, and had an inveterate ſpleen againſt *Philip*, for oppoſing him in ſome things, when he was Governour of *Hetruria*. Thereupon the Pope loaded him with Accuſations before the Princes of *Germany*, and having ſmitten him with the Thunder of his *Anathema's*, proudly threaten'd, he would venture the ruine of *Italy* before he would yield the Government of the Empire to *Philip*. This put all *Germany* into a Combuſtion, while the *Pope* ſet up *Otho*, the Son of *Henry Leo*, and *Philip* on the other ſide defended his own Right. Afterward the *Pope* took a diſguſt againſt *Otho*, and caus'd him to be Excommunicated by his own Subject the Biſhop of *Mayence*, which occaſion'd another War, and the Devaſtation of that Dioceſs.

Many other things of leſſer remark we omit for brevities ſake, as the poiſoning of *Albert* of *Auſtria* by the Biſhop of *Saltsburgh*, and of *Henry* the VII. of *Lucemburgh* by a Predicant Frier; as if thoſe Treaſons which others abhorr'd to act, were only fit Employments for the pretended Prieſthood to undertake. And ſo we come to the Return of the *Popes* from *Avignon* to *Rome*, which occaſion'd moſt horrid contentions between the *French* and *Italians* that laſted Forty years together; while the one ſet up their *Popes* at *Rome*, as formerly, and the other ſet up *Anti-Popes* at *Avignon*, to the unſpeakable detriment of *Chriſtendom*. For that by means of theſe Eccleſiaſtical Diviſions, the *Turks* had all the opportunities in the World to enlarge their Dominions without controul; who by this time had croſs'd the *Helleſpont*, and made themſelves Maſters of all *Thrace*, while the pretended *Chriſtian Prieſthood* were all together by the Ears, and wading in Blood and Maſſacre for Superiority and extent of Dominion, as if it had been *pro Aris & Focis*.

The Archbiſhops of *Mayence*, by a kind of Infection that ran through the Succeſſion of that See, were ſuch Incendiaries, and common Diſturbers of the peace of the Empire, that it was a common Proverb among the *Germans*, *Moguntia ab antiquo Nequam*, which Proverb having for ſome time

time lain asleep, was renew'd again upon the Murder of *Frederic* Duke of *Brunswick*. For he being a Prudent and Warlike Prince, was Elected to the Empire. But the Archbishop having a Quarrel against him, to prevent his Coronation, caus'd him to be Assassinated at *Frislaer*, in his Return from the Electoral Assembly.

As for *Julius* the Second, he was for no Kingdoms in Heaven; for such was his insatiable thirst of Rule upon Earth, that he was always disturbing the Publick Peace, and always in Arms for the Enlargement of his Dominions; sometimes against the *French*, sometimes against the *Venetians*, sometimes for the *Venetians*, and sometimes for the *French*. And one time among the rest, as he was going out of *Rome*, with his Sword girt to his side, upon an Expedition against the *French*, he is said to have flung St. *Peters* Keys into *Tiber*, with this Expression, *Since St.* Peter's *Keys will not prevail, St.* Paul's *Sword shall do the work.* What pernicious Counsels the *Spanish* Clergy preach'd into the Ears of *Philip* II. to the destruction of thousands of his Subjects, and the loss of a considerable part of his Dominions, is too obvious in History to be farther insisted upon.

To this I might add the Murders of *Henry* the 3*d*. *Henry* the 4*th* of *France*, and the Prince of *Orange*, together with the several disappointed Attempts against Q. *Elizabeth*, and *James* I. all perpetrated by the Emissaries and Disciples of the *Pretended Sacred Order* of *Jesus*, brought up, and fully instructed in those Schools of Rebellion and Impiety to commit the most execrable of all Villainies. But our *Pharisees* will presently object, that they were never concern'd in these profundities of Iniquity; they are Men of another Kidney; when at the same time they stand detected of Conspiring against their true and lawful Saveraign, and truckling underhand with the Common Enemy of all *Europe*, in Association with the Grand Enemy of the Christian Name, for the destruction of their Country, and the subversion of the Religion which they profess; when at the same time they make Speeches for Traitors at the place of merited Execution, to justifie a spurious

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and exploded Impoſture, to unſoder and corrupt the Allegiance of the Nation, and ſcatter about the Seeds of new Uproar and Rebellion: And laſtly, when at the ſame time all their Pulpit Rhetorick is nothing but Flame and Combuſtion, the common Nuiſance of the Government; ſo far from the Chriſtian Doctrine of *Love one another*, that they only ſerve to nouriſh Faction and Diſorder in the Common-Weal, which are manifeſt teſtimonies, that tho' in ſome things they have made a ſeparation from the *Romiſh Church*, yet the moſt Atheiſtical and deſtructive Tenents of the *Romiſh Clergy* ſtill ſtick to their Ribs. He that will aſſert it for Blaſphemy to pray for K. *William* and Q. *Mary*, will never ſtick to Anathematize 'em, to abſolve the People from their Allegiance to 'em, and expoſe 'em for a prey to Foreign Conqueſt. And here I might inſiſt upon the pernicious effects of Sermonizing, under the ill management of the turbulent and male-contented *Pretended Prieſthood*; a Weapon more deſtructive then the Sword it ſelf; or at leaſt the *Pulpit-Provocation* that generally unſheaths the Sword upon all occaſions. Princes are mild and loving to their Subjects, till the Pulpit ſets them at variance; Families live in Unity, Fathers agree with their Sons, and Sons obey their Parents, till the Pulpit ſets 'em together by the Ears. And to this purpoſe they ply like Watermen, to be employ'd as the Hurly Burleys of the Time ſhall give them Opportunity. Thus when the Duke of *Northumberland* was going to take the Field in defence of his Kinſwoman's crazie Title, he hir'd all the Preachers he could get about the City to explode the Claims of Queen *Mary* and Queen *Elizabeth*, and cry up the Right of Queen *Jane*; among whom was *Ridley* Biſhop of *London*. It is alſo ſaid of the *Spaniards*, that ſuſpecting *Sixtus* the V. to have a deſign of recovering the Kingdom of *Naples*, they ſtirr'd up the *City Preachers* againſt him; who, as the Hiſtorian ſays, forgetful of their Duty, and that Reverence which they ow'd to the Soveraign Power, laid aſide the Promulgation of the Goſpel, and exercis'd their Tongues in Thundring from the Pulpit the Ambitious.

ous Intentions of the *French*, and ſcattering Seditious Rumours among the People; not omitting by the by, to tax the *Pope* himſelf of Sloath, and ſordid Avarice, on purpoſe to bring him into hatred. Inſomuch that the *Pope* was forc'd to obviate the growing Miſchief by a publick Decree to forbid the Preachers to meddle with any thing, under pain of Suſpenſion, but what conduc'd to inſtruct the People in Piety and Charity, and in the Doctrine of Chriſtian Religion; and under penalties no leſs ſevere to reſtrain their diſcourſing in their private meetings, of things that no way appertain'd to their Function. A thing ſo frequent among our Crapegowneers, that there is hardly an infected Coffee-houſe about the Town, where they do not like Birds of a Feather cluſter together to countenance and encourage the mutinous Spirits of their malecontented Party. And ſo fatal many times is the miſchief of theſe peſtilent Harangues, that *Ridicovius* being ask'd, what induc'd him to attempt the Life of *Henry* the IV. made anſwer, the frequent Sermons from the Pulpit, and the daily Arguments in the Schools, applauding *Jacob Clements* for Aſſaſſinating *Henry* the III. For indeed there is no Villain in the World ſo perfectly conſummate, as an Enthuſiaſtic Villain: And the reaſon is plain, for that *Enthuſiaſm* being the poyſon of the Conſcience, they that are infected with it, believing their Infuſions to be inſpir'd from the Oracles of Divine Truth, are eaſily perſwaded to undertake thoſe villanies, which others meerly upon the Principles of Morality never durſt attempt. So that if a Houſe be to be broken open, or a Robbery be to be committed on the High way, there indeed the Laity have no need of any Inſtructers but themſelves: But if a Soveraign Prince be to be murder'd, or his Subjects to be incens'd to Rebellion againſt him, or the fundamental Laws and Religion of a Government to be ranvers'd, there the pretended Prieſthood are the chief promoters, or at leaſt the principal Inſtruments and Agents, if not the chief Contrivers. And it is farther obſervable, that they are actuated by the ſame Motives of Levity and Inconſtancy with the vulgar, and are

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ſway'd much more by Senſe and Appetite then by Reaſon and Judgment like the Common People, from whom for the chiefeſt part they derive their parentage: as if what *Bartholin* tells us, their Souls were *Ex Traduce*, and therefore, *Quo ſemel eſt imbuta recens ſervabit odorem Teſta diu*——However it ſeems ſtrange that they who pretend to be ſanctified by their Function, and exalted above their Pedigrees by their Univerſity Education, ſhould be the more unhallow'd, and the worſe for both. For moſt certainly there can be nothing more wicked, then to make Religion the Pandar to Impiety, nor any greater Contempt of Heaven then to put a force upon Heaven to Act againſt it ſelf. Therefore ſays St. *Auſtin*, *Nemo nocet*, &c. No man does more miſchief in the Church, then he who teaching wicked Doctrine, or giving bad Example, defiles the Character of Sanctity, and the order of the Prieſthood. Nor will it ſuffice to lay the load of theſe Uſurpations over Soveraign Authority upon the Papiſts; for they that read the Hiſtories of *Euſebius*, *Socrates*, and *Euagrius*, will find the pretended Prieſthood of thoſe times to be of the ſame Kidney, and that the Quinteſcence of Hatred and Malice was more peculiar to them, then to any other degree of People; and that their Cruelty in Racking, Tormenting, Diſmembring, Baniſhing, was more bloody and violent then in any of the Heathen Perſecutions; nor had the *Eaſtern* Emperours any reſt that did not countenance and aſſiſt them in their Acts of Rage and Fury. Particularly *Acacius* Biſhop of *Conſtantinople* incens'd both the Monks and People of that City againſt *Baſiliſcus* the Emperour, under pretence of being a Heretic, forc'd him to deny the writing of his Provincial Letters, and to recall what the Biſhop pretended he had raſhly and unadviſedly written in favour of the *Neſtorians*. Yet *Euphemius*, Biſhop of the ſame City, for refuſing his conſent to the Coronation of the Emperour *Anaſtaſius*, until he had giv'n a Writing under his Hand and Seal, confirm'd by his Oath, to maintain what he call'd the True Religion, was more excuſable then they,

whom nothing will ſerve, out of meer Obſtinacy and Faction, but the Reſtoration of an Abdicated Prince, from whom they can never expect any other favour then the total Abrogation of the Eſtabliſh'd Religion of the Kingdom.

But to inſiſt no farther upon remote Examples, our own *Engliſh* Hiſtories are ſufficiently crowded with Proofs to clear the Truth of what is here advanc'd. For certainly no Monarchs in the World, were ever ſo Tormented and Peſter'd with the Superbneſs and Domineering Inſolencies of their Pretended Clergy, as were the Soveraign Princes of this Nation, while the Church Triumphant Brandiſh'd a ſharp two edg'd Authority over the Civil Government, and Humbl'd King's were forc'd to ſuffer a thouſand Indignities from their Rampant Prieſthood, which coſt 'em many times the loſs both of their Lives and Kingdoms.

King *Edwin* was the firſt that occurs in our Story, who was thus hamper'd by his own Subject *Odo*, Sirnam'd the Severe, who caus'd him to be Divorc'd from his Queen under pretence of Conſanguinity. Upon which the King betaking himſelf to his Concubines, *Odo*'s Malice purſu'd him to that degree, that he ſuſpended the King from the Church, and Excommunicated his Concubines; one of which more particularly favour'd by the King, he caus'd to be fetch'd out of the Court by violence, Branded her in the Forehead with a Hot Iron, and Baniſh'd her into *Ireland*. A Venial Crime to what the ſame *Odo*, joyning with *Dunſtan*, *Cyneſius* a Biſhop, and other *Monks* of his Party committed, on the night of the ſame King's Coronation day; at what time they Violently and no leſs Audaciouſly enter'd his Bed-Chamber, and dragg'd him not only out of his Bed, but out of the Room, under pretence that he was Sporting with his Concubines. Which ſo Exaſperated the King, that he Baniſh'd *Dunſtan* and the reſt of the *Monks* into *Flanders*. But that would not ſerve his turn. For there were enow of the Holy Order left behind, that wrought ſo effectually

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with the *Mercians* and *Northymbrians*, that they caſt off their Allegiance to *Edwyn*, and choſe his Brother *Edgar* for their King. Nor did their Treacherous Conſpiracies end here, till through the Rebellions of his Subjects continually by them fomented againſt him, they had Depriv'd him of his Life and Kingdom. For *Dunſtan* ſucceeding *Odo* in his Biſhoprick, and his Authority over the King, had appropriated ſeveral of the Crown-Lands to enrich his Monaſteries with ample Revenues; which *Edwyn* coming to the Crown, endeavour'd to reaſſume; a provocation that ſo incens'd the haughty Prelate, that firſt he took the boldneſs to reprehend his Soveraign, then to affront, and at laſt caus'd him to be murther'd.

This is that Canoniz'd Saint, who having taken the Prince of darkneſs by the Noſe, thought he might adventure without ſcruple to beard his Lawful Soveraign. And therefore caus'd King *Edward*, who was *Ethelred*'s Predeceſſor, to be ſlain by his own Souldiers, for refuſing to aid the Biſhop of *Rocheſter*, whom *Ethelred* for his obſtinate and contumacious carriage towards him, kept cloſely beſieg'd in that City. *Malmsbury* taxes *Edward* the Confeſſor for lending ſo eaſie an Ear to his Minion, *Robert* Archbiſhop of *Canterbury*; who making an ill uſe of the King's favour, laid the firſt foundation of the *Norman* Invaſion, by perſwading the King to make Duke *William* his Heir, to fruſtrate the Legal Right of *Edgar Atheling*. And becauſe he could endure no Competitors at Court, ſet the King at mortal variance with his own Mother; till convinc'd of the Biſhops Knavery, and her Innocency, by her miraculous purgation, he ſet forth a publick Sentence againſt *Robert* and his Confederates, that they had diſturb'd the State of the Kingdom.

Nor could the awful Name of a Conquerour ſecure the ſucceſsful *Norman William* the I. from the Rebellious Contrivances of his mutinous Clergy; againſt whom, as the Story records, *Plures Epiſcopi & Abbates*, ſeveral Biſhops and Ab-

bots, joyn'd in a Conſpiracy with *Ralph de Ware*, and *Roger* Earl of *Hertford*, to have thruſt him out of his Kingdom. For *Non Reſiſtance* and *Paſſive Obedience* were then as little in faſhion as now.

The Ruffles of *Anſelm* Archbiſhop of *Canterbury* with *William Rufus* coſt that Prince no ſmall vexation, and at length that unlucky Shot, as ſome are not ſcruplous to aſſert, which from *Tyrrell's* Hand was directed to his Heart. But certain it is, that the King's conteſting with that ſame haughty Prelate for his own undoubted Prerogative to diſpoſe of the vacant Biſhopricks in his own Dominions, was the occaſion of *Anſelm's* and *Gundolphus* the Biſhop of *Rocheſter's* Arrogant and Rebellious Oppugning the King's Right; while they endeavour'd to advance the Forreign Authority of the Pope over the Regal Prerogatives of their Natural Soveraign. For the pretended *Levites* of thoſe times accounted it a greater piece of Sacriledge to refuſe the Pope his unjuſt Uſurpations, then to rob their Lawful Soveraign of his unqueſtionable Rights. And therefore it was that their unfortunate Prince was branded by the Monks, who were generally the Hiſtorians of thoſe Ages, for an Atheiſt and an Infidel, as they that wrote according to the ſenſe of their Superior Prelates, on purpoſe to render him odious to Poſterity, whom they had ſentenc'd for a Miſcreant in his Life-time. Such a pretty ſort of way they had to terrifie Princes into *Non-Reſiſtance* and *Paſſive Obedience* to the Soveraign Church, for fear of their being ſtigmatiz'd to future Ages.

This Prelate moreover made it his buſineſs to perſwade the King to ſubject his Crown and Kingdom to the Pope's Will. Then which there could not be a greater Act of Treaſon in a Subject, to intice his Soveraign to a voluntary forfeiture of his Dominions, by reſigning his Subjects to the diſpoſal of a Foreign Prince. Nor was *Odo* Biſhop of *Bayeux*, his Uncle, leſs vexatious to this Prince, who incens'd his Brother Duke *Robert* of *Normandy* to Rebel againſt him: which Duke

Robert

Robert being easily drawn to by the Bishops promises, the Bishop was the first that appear'd in the Action, and fortifying *Rochester*, set all *Kent* in a Combustion. By whose Example, and the Assistance of another Bishop, the Earl of *Northumberland* sack'd *Bath*, and fortify'd *Bristow* against the King: and *Roger Montgomery*, assisted by the Bishop of *Durham*, the King's Domestick Chaplain, harrass'd the County of *Worcester* with Fire and Sword. So unlawful did those pretended *Levites* deem it to resist the Incroachments of the Church, so lawful to break the Sacred Tyes of Oaths, and Rebel against their Soveraign Prince.

The same *Anselm* was no less a Plague to *Henry* the First, and the Quarrel was the same, whether the King of *England* or his Prelates were Kings in his own Dominions. For the Church is still made the Patroness of all the Mischiefs and Contentions, Created by the Ambition of her pretended Clergy. As if they only made use of her, like another *Circe* or *Medea*, by the prevalency of her Charms to change Soveraign Princes into Mules, to be ridden by their Subjects. Whence it is observable how great a difference there is between Christ and his pretended Disciples. For Christ himself made use of no other then one of the meanest of Creatures, when he appear'd in his most Triumphant Splendour upon Earth; but his pretended Disciples will not be contented so; nor can they think the Ostentation of their Glory perfectly compleat, unless they ride in Triumph on the Necks of Kings and Monarchs. Nor could this vexatious Contest be determin'd, till the King was forc'd to come to a Composition with his own Subjects. And yet the Law of the Land was at that time positive, That no Prelate of the Kingdom should be subject to the Pope, or Court of *Rome*, with whom they had nothing to do. That no Pope was to be acknowledg'd in the Realm, but whom the King and State approv'd: And that no Appeals were to be made to *Rome* without the King's License. But the pretended Church contemns the Fetters of the Law, and her Clergy are above all Circumscriptions,

ſcriptions, and there ſeems ſome reaſon for it. For why ſhould they be confin'd to humane Prohibitions, that dare preſume to break and juſtify the breach of Heaven's Commands?

But the Affronts and Indignities which *Anſelmus* Succeſſour offer'd to the ſame Prince, as an acknowledgment of the King's favour in Advancing him, were ſo audacious, that nothing could juſtify his patient brooking them, but the ſuperſtition of the Monarch. For when the King was going to be Marry'd to his ſecond Wife, and that the Biſhop of *Salisbury* ſtood ready in his Holy Veſtments to perform the Nuptial Ceremony by the King's Command, the Teſty Arch-Biſhop commanded *Salisbury* to deſiſt, and order'd *Winchester* to ſupply his Place. Not long after, upon the Queen's Coronation Day, while he was Officiating at the Altar in his *Pontificalibus*, he ſpy'd the King ſitting upon his Throne with his Crown upon his head, which put him into ſuch a Frenzy, that breaking off in the midſt of his Prayer, he went to the King, and audaciouſly ask'd him, *Who ſet the Crown upon his Head?* To which, when the King reply'd, *'twas no matter who did it, and that it was ſo long ſince, that he had forgot who he was*; the Vain-Glorious Prelate fell into ſuch a chafe, that he vow'd to ſurceaſe the Ceremony, if the King forbore not wear his Crown, and upon the King's heſitation to obey his Commands, boldly advanc'd up to the King with his hand lifted up to pull the Crown from his head, had he not taken it off himſelf. While the Nobility ſtood all amaz'd at the King's patience, to ſuffer himſelf to be Uncrown'd by a Book-worm, upon his Queen's Coronation Day.

The Story of *Becket*, whoſe Example drew after him great numbers of the Inferiour Clergy, to ſtrengthen him in his Rebellious Conteſts with *Henry* II. under the common pretence of defending the Churches Liberty, is ſo freſh in the memory of every ordinary Reader, that I forbear the repetition of it to avoid prolixity. It ſhall therefore ſuffice to give a ſhort Relation of the occaſion of the Quarrel, which is more to the General purpoſe.

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All Historians of any account agree, that in those days, there was no Vice, no Enormity, no Debauchery of which the Clergy were not guilty. Particularly in the Reign of this Prince, the Chief Justiciary affirm'd in the King's presence, that there had been a hundred murthers committed by the Clergymen within the few years that had past of his Reign. Which the King taking into his Consideration, thought it high time to stop the career of those crying Enormities, and cleanse the *Augean* Stable of the contaminated Church. But the Clergy had been too nimble for the King; for they well knowing themselves to be so deeply laden as they were with the worst of Crimes that merited the severest punishments of the Temporal Law, by their flattery, their Policy, and their Canons, had obtain'd an exemption from Secular Jurisdiction. The Prelates also, their Upholders, while they bestir'd themselves rather to maintain the Liberties and Dignities of Clerks, wherein lay the strength of their Party, then to chastise their Vices, and render them their Enemies, or at least indifferent in their Dependencies, thought it their safest way, since they had so fair a pretence as the doing of God and his Church good Service, to protect from Secular Discipline, such heinous Offenders, whom though it were their Duty to deliver up to publick Justice, yet by their remisness, and protection from the Law, they gain'd to their side. for there is no question but the Monarchs of *England* could have easily coap'd with one or two or half a score of these contumacious Mutineers. But as the Generality of the Clergy were all equally Vicious and Criminal, so they all clung to their Protectors like Burrs: if you disturb'd but one of the Superiour Clergy that was popular among the Priesthood, you brought the whole Hornet's nest about your ears. And as this unhappy Concatenation was that which encourag'd the Prelates in their Insolencies, so the same Concatenation made the Monarch stoop so ignominiously to their Ecclesiastical Tyranny. This *Becket* well knew; and therefore when the King began to touch the Coppy-Hold of the

the Prieſts, as wicked as they were, he preſently cry'd out *a Rape upon the Church*; nor would he give his Soveraign an inch, but withſtood him to his teeth, with an inſolency hardly to be parallel'd in Hiſtory. And this was it to which that Politick Maxim, upon which King *James* the Firſt ſo much doted, in reality tended. For could the Clergy have but throughly fixed a Belief of that Maxime, the Kingdom would have ſoon relaps'd into the Bigotry of former Ages, and Monarchs would have found themſelves again at the diſpoſal of their Prelates and Inferiour Clergy. For if Kings could not ſubſiſt without Biſhops, Biſhops muſt have been let alone to do what e'er they pleas'd, for fear their Thrones ſhould fall, if the Pillars were diſturb'd. So that for a Prince ſo celebrated for a *Solomon*, to lay ſuch a fair Foundation for Eccleſiaſtical Encroachment, ſo apt to take an Ell where but an Inch is given, is a Riddle that requires ſomething above Reaſon to unfold it.

Were it not for theſe Conſiderations, it would make a Man's hair ſtand an end, to read the Story of King *John*. Never did Prince with more Reſolution, or more Succeſs oppoſe the Power of his Foreign Enemies, till the Infidelity of his own haughty Prelates gave his Barons the opportunity to manacle his Victorious Arms. For by the Trayterous Contention of a proud *Monk*, Advanc'd to the Primacy of *England* by the humble Order of Cloyſter'd *Monks* at *Canterbury*, without the King's Knowledge or Conſent, and upon the Election of another by the King's Approbation, the former diſclaiming his Subjection to his Lawful Prince, and Appealing to the *Pope* (an equal Match for Engliſh Princes at that time) while the Clergy, ſo numerous a Party of his Dominions, acknowledg'd no other SOVERAIGN but St. *Peter's* pretended Succeſſour,) the King's Affairs were ſtrangely diſorder'd. Add to this, that

that Archbiſhop *Hubert*'s Treaſonable Doctrin, Preach'd before the Barons, when they were preparing for the Kings Inauguration; That the Crown of *England* was mearly Arbitrary, and at the Peoples Devotion, afforded no ſmall quantity of Fuel to feed the Flame. Beſides, that while *Hubert* liv'd, the Combination between the Barons and the Clergy was carri'd on with more Authority, and more of plauſible Pretence; for then could *Hubert*, by vertue of his Legantine Power, countermand the Kings Commands as he pleas'd himſelf; and the Barons and their Confederates, the Clergy, had a fair plea for their Rebellion.

But tho' *Hubert* died ſoon after, yet the Colour and Pretences were ſtill kept alive, and ſtill the Church Contentions gave the Barons their chiefeſt Opportunities. For upon *Reginald* the Monks Appeal to Pope *Innocent*, the cunning *Roman*, ſetting aſide both *Reginalds* Claim, and that of the Biſhop of *Norwich* choſen by the Kings Order, impoſes upon the King *Stephen Langton* a Cardinal, and the Kings mortal Enemy. By the way, you are to underſtand that this *Innocent*, the Idol of the *Engliſh* Clergy, and Supporter of their Rebellious Practices at that time, was one of that bleſſed Triumvirate, *Innocent* at *Rome*, *Saladine* the *Turk* at *Jeruſalem*, and *Alexander* the *Fratricide* at *Conſtantinople*, of whom thus Yoked together, it was ſaid, that the Prophecy of St. *John* was fulfill'd, when the *Devil* was to be let looſe after a Thouſand years Reſtraint.

The King gaul'd to the Quick, at this leud and Villanous obtruſion of the Pope, vows to ſtand by his own Choice, and dye in defence of the Liberties of his Crown; threatning withall, that if he were croſs'd in this, to hinder all Perſons from going to *Rome*, and no longer to be a Beggar for Forreign Juſtice. But the Pope, well knowing the Strength of his Party in *England*, ſent his Commands to the *Engliſh* Prelates, not only to ſubmit to *Langton*, but

to interdict the King himself if he continu'd, as he call'd it, *Contumacious*. Nor was the *Pope* more Insolent in his Commands, then the Bishop and the generality of the Clergy were officiously disloyal and unfaithful to their Prince in the Execution. So that the King and Kingdom were depriv'd of the very Face of Christiany for many years ensuing; as if not the Vicar of Christ, but *Justinian* the *Apostate* had shut up the Temples of the true God. However, there is no question to be made, but that the King had been an easie Victor over *Romes* Fulminations, had not the Nobility been so sensibly envenom'd with the Clergy's Infection. But such was the Implacable Malice of the Bishops and Clergy to their Sovereign, that they not only discharg'd the Nobility from their Allegiance, but sent to *Philip* of *France* their Seal'd Characters, with a promise to settle the Crown of *England* on his Head, if he would come and receive it. Not much unlike our late pretended *Levites*, imploring the Aid of *Lewis* the XIV. and their Plot to have joyn'd with his Landed Forces in *England*, to the Ruin, as they hop'd, of their Prince and Country. Nor was this all, but the more to encourage *Philip Langton*, together with the Bishops of *London*, *Ely*, *Worcester*, *Bath* and *Hereford*, with loud Complaints they Sollicited their Lord the *Pope*, to support the *English* Church at the Brink of Ruin. A Clamour so lately made by our pretended *Levites*, and so agreeable in all its circumstances to this, that no Comparison could more resemble another, and a clear demonstration (adding to it their Addresses to *Lewis* of *France*, so like the Addressing to *Philip* of *France*,) that there is but very little difference between a *Popish* Prelate, and a High flown pretended Church of *England*-Priest. He only wants the Power, not the Will, to be interdicting Princes, as in those Heathenish Times of Christianity.

The *Pope*, therefore, no less jealous of the Churches Fall, or rather of the Diminution of his own, and their Pre-

Predominant Power, lends a willing Ear to their pretended Complaints, and decrees that the King should be Depos'd, and that his *Holiness* should provide some other in his Room; and to that purpose sends to *Philip* of *France*, requiring him to undertake the Labour of Dethroning King *John*, with no less Reward then the pardon of his Sins, and to enjoy the Crown of *England* to him and his Heirs for ever. Which put the Kingdom into a Greater Consternation then the Interdiction, till the Couragious Prince dispell'd the Storm, and not yet forsaken by his Subjects, brought in Triumph to his own Dominions, the great Preparations intended for his own Extirpation. Tho' such was afterwards their Ingratitude, that choosing rather to surrender their Obedience to their Priests, then to their Sovereign, they suffer'd him, for want of their Assistance, to make an Ignominious Resignation of his Crown, his Kingdom, and themselves, to the Disposal of the *Pope* and his Minions, the Rebellious Prelates of *England*. From whence we may observe, that there is no Cruelty like that of Spiritual Revenge, that for the punctilio of a contested Election between a *Monk* and his Prince, could refuse Baptism, Burial, nay, Heaven it self, to all the People that were under their several charges, for above five years together. The more moral *Laity* are contented to be reveng'd upon the Bodies of their Adversaries; but the pretended Clergy being once exasperated, nothing will serve 'em, but the Damnation of the Souls of such as resist their Fury. Nor did this Diabolical Spirit of Contumacy and Rebellion Reign with less vehemency in the minds of the pretended Clergy of this time. When the Scourge of Excommunication was in their hands, what a vigorous use they made of it, thousands of Families in this Nation can to their Sorrow sufficiently testify. And now in their *Coffee-House* Disputes, there appears that Spite in their Eyes, that Malice in their Countenances, that bitterness in their Language, that makes apparent to

all discerning Men, that the *Jacobites* could Eat without Salt the very Flesh of the *Williamites*, if such a general Meal would do their Work. What a Bustle, what a Hurry do they keep, what Stone do they leave unturn'd to set the Nation in Uproar and Confusion? And it is somewhat pleasant to see, what a curious new Invention they have got to support their drooping Interest, by Stimulating their Party to lay Wagers to the prejudice of his Majesties Affairs. Which serves not only to preserve the *Feud* from cooling, but is a kind of *Queen of Hungaries-Water*, that revives and refocillates the Dying Hopes and Expectations of many that would give over the Contest, were they not buoy'd up by the Confidence of these *Pocket-Bravo's*.

But there is this farther to be observ'd in the Reign of King *John*, that the loss of the *English* Territories in *France*, is chiefly to be attributed to the Treachery of the Clergy of that time. For when the King had Muster'd a potent Army together, for the Recovery of his Rights and Hereditary Possessions in that *Kingdom*, and was just ready to take Shipping at *Portsmouth*, Disloyal *Hubert*, whose craving Appetite King *Philip* fed on purpose with Golden Morsels, had the Impudence to forbid the King to proceed in his Voyage. So strangely was this Generous Monarch clogg'd with Levitical Fetters; so that when he put to Sea a second time with a small Attendance, in hopes his Nobility would have follow'd him, such was the Imperious awe of *Hubert* and his Rabble of Priests, over the Consciences of the Nobility and Souldiers, that not a Man would move after him, to the unspeakable Loss of the Kingdom's Honour and extent of Empire. And that the Original of the Rebellions against their King, and the Calamities that befell the Kingdom, proceeded from the pretended Church-men is evident from hence, that *Robert Fitz-Water*, General of the Rebellious Army, could find no better way to keep

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his Souldiers together, then by assuming the Title of *Marshal of God's Army, and the Holy Church.* All which Discourse terminates in this, to shew the pernicious Mischiefs of a Soaring Ecclesiastical Encroachment in any sort of Government, as being attended by the ill Consequences of Affrontive State-Disturbance and Confusion, proceeding from the haughty Contumacy of an Eccentrick Clergy, and the Disobedience of the People, that generally pin their Faith upon their Sleeves; and manifestly evinces the groundless Asseveration of that Nonsensical Apothegm of *no Bishop, no King*; so far from being true, that rather the contrary is to be asserted, no King where Bishops are, assuming secular Power, or making an ill use of their Spiritual Authority. Which King *John*, who had experimented this Truth to his Sorrow, left for undeniable to all the World, when he was heard to say, upon *Hubert's* Death, *That he was never King till then.*

To King *John* Succeeded *Henry* III. against whom several of the Bishops, in Combination against their Anointed Sovereign, Arm'd the Earls of *Licester* and *Glocester*, because the King demanded Escuage of all that held any Baronies of Him, maintaining that the Clergy were not subject to the Judgment of the *Laity*. And upon this petty and common Quarrel, about the pretended Rights of the Church it was, that *England* became the Stage of a most bloody Civil War for several years together, with various Success, while sometimes the Rebels, sometimes the King was Victor, to almost the utter devastation of the Kingdom: till at length the Rebels being subdu'd, the Bishops of *London*, *Winchester*, *Worcester*, and *Chichester*, were Excommunicated for adhering to the Rebels, and the inferiour Clergy no less Guilty, were condemn'd to pay their Tenths for seven years together to the King. Such is the Fate which attends the Savage madness of disloyal Dispositions, that to attain the shadow of seeming Liberties, they immerge themselves and their Abettors

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into Bottomless Distress. One would think that the Affronts of the Priesthood, who are supposed to be more Conversant with the Relations of Heavens Judgments upon the perverse and obstinate Withstanders of Just Authority, should at length surrender to the Admonitions of such Presidents as these. But as the Royal Psalmist Sings,

'Tis the Conceit of their Proud Hearts,
That makes 'em to Rebellion prone;
The High Exalted Power of God
They vainly measuring by their own.

Edward the First, tho' a Prince of Great Merit, and high Renown, was so pester'd with the Insolencies of his Mutinous Clergy, that he was forc'd to take the Right Course, and shut 'em quite out of some of his Parliaments. Which, tho' it reduc'd the more Timorous to some sort of unwilling Compliance, yet the more Obstinate and Head-strong stood it out to the last; till the King, more Absolute then his Predecessors, began to let them understand, that he could Thunder as loud with his Impeachments of Treason, as they with their *Anathema's*. Which still makes it more Evident, that the way to be a King, is to nipp the Encroachments of Ecclesiastical Power.

In the Reign of *Edward* the Second, who was a Person of a Temper not to be Stern and Warlike, the Clergy took Heart again, and by Violence, with their Crossers in their Hands, rescu'd *Adam Tarleton*, Bishop of *Hereford*, from the Bar of Justice, where he stood Arraign'd for Aiding and Abetting the *Mortimers*, and other Rebels, against their Lawful Soveraign; an Act so much in Contempt of Monarchy it self, that the most Bigotted *Republican* could not have committed a greater Outrage to Royal Authority. And indeed, who but the Clergy, as they call'd themselves, Abetted and Contributed most to the

the Depoſing of this Unfortunate Prince, the Foundations of whoſe Ruine, their chief Ring-leaders *Lincoln*, *Hereford*, *Dublin* and *Ely*, together with *Walter Reynolds* their Primate had laid before, and all in Compliance of a Laſcivious Queen againſt her Husband; as if there had been a kind of Sympathy between Spiritual Fornication and Temporal Adultery. And ſo Zealous was the Primate in the Queens Cauſe, that he adher'd on purpoſe, in outward ſhew, to the King, that he might the more ſecretly betray him, and then deſerted him in his extreameſt Neceſſity.

Who but *Ball* and *Wraw*, both Prieſts, the one Excommunicated, the other a Caytiff no leſs Leud, were the chief Incendiaries, that with their Precious Doctrine nouriſh'd the enflamed Rage of the Rebellious Multitude, under the Leading of *Straw* and *Tyler*?

Henry the Fourth was plac'd in the Royal Throne by the Archbiſhops of *Canterbury* and *York*, and yet he was hardly warm in his new atchiev'd Sovereignty, before the ſame Archbiſhop of *York* and Biſhop of *Ely* were reaching at his Crown to pull it from his Head, in no leſs then three Conſpiracies; of which the chiefeſt being that of *Hotſpur* Earl of *Northumberland*, becauſe the Rebels wanted a Pretence to colour their bad Cauſe, the Archbiſhop was ſo kind, as, out of his Politick Mint, to coin ſeveral Articles againſt his Soveraign, to render him Criminal to the People. The Effect of which, was a Bloody Battel between the King and the Confederates, wherein the Prince was wounded, and the King himſelf in great Danger of his Life.

Several other Conſpiracies alſo there were againſt this Generous Prince, which being luckily diſcover'd, as all Clandeſtine Treacheries generally are, occaſion'd the merited Executions of a Prieſt of *Ware*, a Frier *Minorite*, and eight *Franciſcans*; ſuch a General Infection ſpread it ſelf through all the Pretended Sacred Order of that Time.

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In the Reign of *Henry* the Sixth, the Houſe of *York* reſuming freſh Hopes from the Weakneſs of a Young, Gentle, and Religious Sovereign, laid the Foundations of thoſe Bloody Tragedies that ſoon after enſu'd. Nor was it the Meaneſt of their Projects to Sow the Seeds of Diſloyalty and Diſobedience among the People by means of their Eccleſiaſtical Inſtruments, whoſe double Diligence in that Affair, in a ſhort time begot that Peſtiferous Inſurrection under the Inſolent and Hairbrain'd Conduct of *Cade* and his Adherents, pernicious to the Kingdom for the time, but more Ruinous to the Authors.

And perhaps *Edward* the Fourth, notwithſtanding all his Youth and Bravery, could not ſo ſoon have wreſted the Royal Scepter from his Hands, had not the Primate of *England* advanc'd to that See by the Favour of *Henry* the Fourth, moſt ingratefully to his Indulgent Maſter, Crown'd and Conſecrated his Rival at *Weſtminſter*, while his Lawful Sovereign was yet in being, and no way ill deſerving of his Subjects; which gave both Life and Colour to his Uſurpation. But the next Queſtion is, whether the Ingratitude or the Infidelity of this Prelate were the greater; for that being left entruſted by his Brother the Earl of *Warwick* with the Cuſtody of *London* and King *Henry*'s Perſon, no ſooner did King *Edward* return a Victor to *London*, and enter his Palace, but he perfidiouſly deliver'd the Unfortunate Prince into his Conquerors Hands. A piece of Perfidiouſneſs which it is much to be doubted, whether King *Henry* would have met with a greater and more heinous in the Breaſt of an unconſecrated Heathen: who, if we may believe *Perſeus*, made it one of the worſt of Crimes, ſo ſlightly to part with a *Depoſitum* of leſs Conſequence then the Perſon of an Innocent Prince. But this was a pretended Church-man that could vere with any Wind; and therefore was the only Perſon pick'd out by the Duke of *Glouceſter* to betray the Harmleſs ...ke of *Clarence* out of the Sanctuary of *Weſtminſter* into the

the Hands of his Remorseleſs Murderers. And afterwards, when *Shaw*, a Prieſt of the ſame Leven, to his Eternal Infamy, had prepar'd the way, by Trumpetting from the Pulpit to the People, that *Edward* the Fifth, and his Brother, were unlawfully Begotten in Adultery, and that *Richard* of *Gloceſter*, whom he extoll'd to the Skies, was Right Heir to the Crown, to the loud Defamation of *Edward* the Fourth and his Queen, Crown'd the Murtherous Uſurper; while the reſt of the Biſhops and Abbots attended him in their Sacred Veſtments, and aſſiſted at the Ceremony.

As for *Henry* the Seventh, he was hardly Seated in his *Throne*, before a ſuttle Prieſt of *Oxford* cut him out new Work, and put the Kingdom in an Uproar, by ſetting up an Airy Phantaſm of a Prince, much ſuch another as was lately brought forth at S. *James*'s, and deſign'd by ſuch as accompany'd *Aſhton* to the Gallows for the ſame purpoſe. Which contrivance of the Wily Prieſt to diſturb the publick Tranquility, though it had not its deſir'd Succeſs, yet it ſhew'd, that what was bred in the Bone of the pretended Clergy, would never out of the Fleſh.

Henry the VIII. after the Diſſolution of Abbeys, having made ſome ſlender Reformations, and particularly given way that the Creed, the Ten Commandments, and the Lords Prayer, might be read in *Engliſh*, ſo highly thereby diſguſted the *Monks* and Clergy of thoſe times, that could not endure to mingle *Engliſh* in their Devotions, that he rais'd all the *Lincolnſhire-Men* about his Ears, to the number of twenty Thouſand, under the Leading of a *Monk* that call'd himſelf *Captain Cobler*. At what time, the *Yorkſhire* Ruſticks alſo, no leſs then Forty Thouſand ſtrong, aſſembl'd together, under pretence of Religion and defence of the Holy Church. Their Banners were painted with the four wounds of Chriſt, the *Chalice* and the *Cakes*, and upon their Sleeves was Writ the Name of the Lord; and their March was call'd the Holy Pilgrimage; and

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when you find that the Archbiſhop of *York* was one of their chief Abettors, you may readily conjecture, what ſort of Livery the reſt of the Incendiaries wore. Or if it had been a Queſtion diſputable, the enſuing Executions of the Offenders, upon the Diſſipation of thoſe Unruly Multitudes, clear'd the Point; there being no leſs then four *Abbots*, three *Monks*, two *Priors*, one *Parſon*, and five *Prieſts* hang'd upon the account of thoſe Rebellious Mutinies. So that *Henry* the VIII. ſeeing the Oath which the Archbiſhop of *Canterbury* had taken, *to be faithful and Obedient to S.* Peter, *and the Holy Church of* Rome, *and to his Lord the* Pope, *&c.* ſent for the Speaker and the Houſe of Commons, to whom he thus directed his Speech. *Well beloved Subjects, We had thought the Clergy of our Realm had been our Subjects, but now we well perceive that they be but half our Subjects, yea, and ſcarce our Subjects: For all the Prelates at their Conſecration, take an Oath to the* Pope *quite contrary to what they take to us, ſo that they ſeem to be his Subjects, and not ours.* So that whatever King *James* the I. might be flatter'd to think, 'tis plain that his wiſer Predeceſſors were not always of Opinion, that the Grandeur of the Clergy was the ſupport of Royal Dignity. Nor indeed is it poſſible to expect any true Loyalty or Fidelity from Perſons ſo ready to ſurrender their Service to two Maſters, contrary to the Sacred Maxim of Him, from whom they pretend to learn their Inſtructions.

In the Reign of *Edward* the VI. The Commons were very Mutinous, not ſo much out of any propenſity of their own to Rebellion, but becauſe they were inflam'd to it with all the Artifice Imaginable, by many old diſcarded Prieſts, who ran in among them to blow the Coal of National Diſſention. And all this becauſe they might not be permitted any longer to wallow in the vicious eaſe and ſloath of Eccleſiaſtical Licentiouſneſs. We read indeed, that Chriſt himſelf was many times follow'd by

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the Multitude; but we never find, that when those heaps of People were gather'd about him, that ever he took occasion to aggravate their Discontents; and from their uneasiness under a Foreign Government, to excite and foment their Fury to Mutiny and Rebellion against their Magistrates and Rulers. Nay, when they would have voluntarily made him King of *Judea*, he told them, his Kingdom was not of this World. He who had such numerous Hosts of Angels at command, never attempted to employ his Heavenly Militia to controul the settl'd Order of Terrestial Dominion; so great a difference there is between the Master and the pretended Disciples. So that we may presume to say that *Phlegys* Preach'd far better in Hell, then these meer wandring Meteors of Piety do upon Earth. He cry'd out, *discite Justitiam Mortales*; these Men, learn Rebellion, Mortals, learn Contention, Division, and State Disturbance, and rather choose to herd with the *Jack-straws* and *Kets*, and *Perkin Warbecks* of the Nation, then to be out of the Baneful Road of disturbing the publick Tranquility.

Queen *Maries* short Reign, was a true Moral of the Fable of *Phaeton*, to shew the true temper of the pretended Clergy, when once they got the Raines of Power into their own Hands. For while those Ecclesiastical Triumvirs, *Pole*, *Gardner*, and *Bonner*, sway'd Queen *Maries* superstitious Scepter, what might *England* well be said to be, but a mear *Akeldoma*, wherein those Arch-Flamins of Idolatry, did nothing but gorge the *Molock* of their Revenge with human Blood. *Plures in Illo Triennio*, says a substantial Author, *flamma ferroque multati sunt, quam in cujusquam Regis eorumve post Lucium huic Insulæ Imperabant Longissimo Regno.* More were then Tormented and Burnt to Death in three years, then in the longest Reign of any King of this *Island*, since *Lucius*'s time.

Mary being dead, her Sister *Elizabeth*, after many plotted Attempts, and Consultations to bereave her of her

Life, and fruſtrate her hopes of Succeſſion, came at length to the Crown, and ſo well Steer'd the Helm of State, that ſhe gain'd the Affection of the generality of her Subjects, and acquir'd a high Eſteem and Veneration among Foreign Princes; but never could appeaſe the Fury of the Waſpiſh and diſguſted Prieſt-hood; againſt whom they ſtirr'd up the Earls of *Northumberland* and *Weſtmoreland*, and ſeveral others to open Rebellion, as againſt a Heretick, who for that reaſon had forfeited her Dominion and Severeignty: and of this the chief Incendiaries were one *Martin* a Prieſt, and the Biſhop of *Roſs*, then Skulking in *England*, to promote the publick diſturbance of the State. Nor was it long after, that *Campian*, *Sherwyn*, *Kerby*, and *Bryant*, all Prieſts, were Executed for High Treaſon, in Plotting the Ruin of the Queen and Kingdom.

But now we are enter'd into the Age of Reformation, among Men pretending to be quite of another Coyn: And here we might hope for great Alterations. But it ſoon appear'd, that after the Prieſthood had Travail'd but a little way in the Wilderneſs of a Rude and Undigeſted Reformation, they began in a ſhort time to luſt again after the Garlick and Fleſhpots of *Egypt*. For the Intermixture of Spiritual and Secular being ſtill continu'd in the Clergy, and the way to Lordly Preferment ſtill lying open, where ever politeneſs of Aſſiduous Flattery could make its way, the Power of Domineering, the Pomp of Dignity, the Splendor of Temporal Rule, the Sweets of Ample Poſſeſſions, the Gay Titles of Lordſhip, and the Veneration attending Greatneſs, were ſuch Darlings of Human Frailty, as were not ſo eaſily to be abdicated by Haughty, Ambitious and Worldly Minds. Which was the reaſon that many of thoſe Perſons, to whom the Work of cleanſing the Church was entruſted, being of the Number of the *many, but few Prieſts*, ſoon put a ſtop to that thorough Reformation, which was aim'd at by the better and more

more Pious part of the Clergy, and which would have utterly ſwept clear away whatever was by them accounted Glorious and Amiable in this World. And this made them ſtill retain ſeveral of the Popiſh Superſtitions and Ceremonies, much of the Popiſh Form of Prayer; and which was more then all that, much of the Popiſh Eccleſiaſtical Juriſdiction: Which now they ſtrove with all the Policy and Fineneſs which their Invention would afford, to aſſert to themſelves, and re-eſtabliſh an Independent Juriſdiction once more from Regal Authority to themſelves, as their Predeceſſors had done to exalt the Papal Soveraignty. And hence it came to paſs, that afterwards being trail'd on farther and farther with the ſame Allurements, while the Advancers of the more Sincere Religion were Zealous for a thorough Reformation; *Epiſcopi & eorum fautores, in contrarias Oras delati, dignitatem ſuam per fas nefaſque tuerentur, & omni modo adniterentur, ut fides recepta potius labefactaretur, quam quidquam de ſua Dignitate imminui paterentur.* And hence it was, that all thoſe who contended in their Pulpits, that it was an Impious thing to hold any thing in Common with the Church of *Rome*, and uſed their utmoſt Diligence to have the Church of *England* Reform'd in every Point, were Stigmatiz'd with the Envious Name of *Puritans*, the unhappy Original of all the Schiſms and Diviſions that have turmoil'd both Church and State ever ſince; and a plain Demonſtration who were the firſt Authors of all the enſuing Calamities occaſion'd by this Fatal Diſtinction. A Name or Character valuable in it ſelf, but which the Pretended Clergy repreſented to the Princes of thoſe Times, ſo Bedaub'd and Foully Beſmear'd with the Aggravations of Hypocriſie and outward Oſtentation of falſifi'd Sanctimony, that thereby they gain'd their Deſign. For under colour of rooting out theſe growing Weeds that began to over-run the Church, they peal'd into the Prince's Ears, the Neceſſities of a Rigorous

Church

Church Diſcipline, which being once committed to their Care, how did they enlarge their Dominion beyond all the Bounds of Juſtice and Mercy? How were the People of all Degrees tormented? How was the whole Nation dilacerated, and the Publick Peace confounded? How were the Liberties of the Subject infring'd by their Lawleſs High-Commiſſion, and their Arbitrary Star-Chamber? How did their Purſuivants and Promooters Swarm in every corner of the Kingdom, like ſo many Petty *Satans*, ſeeking whom they might devour; while thoſe *Popes of another Country*, as the Pope himſelf was pleas'd to call them, by vertue of an Authority ſeparate from the King's, iſſu'd out Commiſſions under their own Seals and Warrants, wreſted the Power of Prohibitions out of the Judges Hands, to the high Diminution and Invaſion of the King's Prerogative, and the enforcing the Cognizance and Diſtribution of Juſtice out of his Hands, as if he had not been ſufficient for the Execution of his own Laws? Their Oppreſſions were the general and loud Complaints of the Nation; and while they crav'd Aid of ill adviz'd Civil Power, where their Laws were defective, the Prince, by the Execution of their Edicts, was render'd Odious to his Subjects; who to avoid the Preſſure of their Eccleſiaſtical Tyranny, of which the Prince ſtill bore the Blame, were forc'd to abandon their Native Soyl, and ſeek for Sanctuary in Forreign Plantations. By which means the Wealth of the Realm was tranſported, Forreigners inſtructed in our Domeſtick Manufactures, to the unſpeakable Loſs and Impoveriſhment of the Nation. Which occaſion'd ſome great Men to procure the Attorny General of the Court of Wards, in thoſe days, to write againſt their Evil Government, and their Oath *ex Officio*, which after ſuch a terrible manner troubled the Church, the State, the Judges, the Parliament, and indeed was no more then a Crafty Engine to perjure the whole Kingdom.

This

This made the Reigns of K. *James* the First and *Charles* the First so burdensome to the Nation: For in Queen *Elizabeth*'s time, like new Beginners, they were more Moderate in their Proceedings; they having enough to do in her time, to preserve and fortifie the Ground which they gain'd from day to day. And it was a great Encouragement which she gave them to go on and prosper, in calling *Grindal* out of her Favour, upon their Accusations that he was a Favourer of *Puritans* and *Conventiclers*. For thereby they found that the Queen aim'd only at a Reformation so far and no farther, and look'd upon those that went to make Alterations beyond her Limits, as *Innovators*, and Disturbers of the Church-Government. Which her *Pretended Clergy* perceiving, readily gratifi'd her, by making several Alterations in Doctrines of less Moment. But they took diligent Care withall, not to loose the least *Jota* of their Dignity and Pretorian Authority over the Laity, and Inferior Clergy; no less Sedulous also not to abolish any of the rest of those Abuses which were the Principal Foundation of their Ecclesiastical Supremacy. To this purpose *Whitgift*, a Stately and Pontifical Prelate, much more Eminent for his Trimness in Apparel, his numerous Train of Martial Servants, and his Stable of Manag'd Horses, then for his Preaching, labour'd Tooth and Nail to exert the Lordly Authority and Jurisdiction of the Secular Clergy (for they could be stil'd no other) and for that purpose had many Contestations with the Judges of the Common Law about Prohibitions, about Oaths, and Ensnaring Men in the Bottomless Perjuries of an *ex Officio*, and *&c.* the Power of the High Commission, and other Ecclesiastical Courts, greatly to the Diminution of the Queen's Authority, and the Liberty of the Subject. So that several Complaints were made against him in Parliament; which that same over-ruling Prelate by his Power, to prevent a Reformation, cross'd and frustrated, to the vast Disturbance

of

of the Church and State, and the unfortunate Increaſe of Schiſms and diviſions in Both.

But under the Reigns of King *James* and *Charles* the I. the Secular Clergy got a greater Head. For thoſe two Monarchs firſt deſigning to break all the Mounds and Fences of the Law, and to erect an Arbitrary and deſpotick Power over the Nation, and believeing there was no better way to ſubdue the Bodies of the People, then firſt by enthraling their Minds and Conſciences, eaſily condeſcended to grant their ſecular Clergy thoſe unlimited Powers and Juriſdictions, that were ſo conducing to their own premeditated Deſigns. Thus two Fallacious but Ingenious Princes in a joynt Confederacy with a *pretended Clergy*, no leſs Treacherous (for Counſellors ill adviſing the Royal Supream, can be ſaid to be no other) while both drove on to different Ends, the one to erect an abſolute Lay Tyranny, the other to eſtabliſh an Arbitrary Eccleſiaſtical Rule, the Game was carried on with great Fury on both ſides, in bold contempt of all the Laws both of God and Man. The Scripture was taught to ſpeak a Language unknown either to Chriſtianity or Morality; and Holy Inſpiration was wreſted to ſupport Impiety and State Confuſion. The late Reformation was rowling back to Original *Popery*, and all the Flood-gates of Libertiniſm and Atheiſm were let open to drown the Nation in Debauchery, and ſupple the People for an eaſie Conqueſt both of Soul and Body: Till the Torrent meeting with ſome ſtop, occaſion'd that Bloody Tragedy of a Deſtructive War, which had like to have extinguiſh'd an Ancient and long Renowned Nation. And thus Religion it ſelf, through the ill Management of her pretended Conſervators, was become not only a Grievance, but the Nurſe of all the Grievances and Calamities which afflicted the Kingdom.

All which dreadful Miſchiefs proceeded from hence, for that the pretended Clergy of thoſe times, in the maintenance of their Greatneſs, which they were neither wil-

ling

ling to forego, nor yet well able to maintain upon the Principles of the Reformed Religion; finding that the *Popish* Principles, upon which the Bishop of *Rome* built his Greatness, better suited with their Ends, ran with a mad precipitation to side with that Party, under the plausible Pretence of Reformation, and to hurry into the Nation almost abandon'd Superstition, with that hasty Vigor which they did; and as Ambition allur'd on the one side, so the Principles they went by, drew them on farther and farther, and perhaps at length, farther then they themselves intended.

However it were, this is most certain, that the State of the pretended Clergy is like Fire, which while it keeps in the Chimney, is of excellent use to Warm those that sit by it, but if it once break out, and get upon the House Top, it sets all in a Flame. So while the Clergy keep themselves within the Pulpit, they are of great use to stir up the Zeal and Devotion of their Christian Auditors, but if once they begin to fly out into the House; if they begin to meddle with civil Places, and Jurisdictions, more especially if they get up to the Council Table, it is seldom seen, but that they set all on Fire. Of the truth of which among many other, Archbishop *Laud*, stands Recorded in History for a most undeniable and pregnant Evincement; who from so mean and low an Extraction, that *Irenæus Philadelphus* calls him, *Hominem nihili, Terræ Filium, & Fungum*, being advanc'd to the Primacy of *England*, and consequently to the Council Table, became the cheif Head of all the *Altar-Worshippers*, and not only a Favourer and Asserter, but a most strenuous Author and Restorer of the *Popish* Ceremonies and Opinions, which the Reformation had rejected, and under the colour of Establishing a Uniformity in the two Kingdoms of *England* and *Scotland*, disfigur'd the Face of the Church, and shatter'd the very Frame both of Church and State, and brought both himself and his Prince to Destruction. Nor

was he without his Brethren in Iniquity, *Mountacute*, Biſhop of *Norwich*, *Matthew* Biſhop of *Ely*, *Manaring* of St. *Davids*, *Goodman* of *Gloceſter*, *Peirce* of *Bath* and *Wells*; Not to omit his Chaplains and Paraſites *Heylin*, *Pocklington*, *Petley*, *Sibthorp*, *Manwaring*, and ſeveral others, of whom ſome were not aſham'd to Write publickly in defence of Images and Pictures in Churches, and to renew the *Popiſh* Arguments for flat Idolatry.

But to return to *Laud*, there needs no more then the drawing of his Picture, to ſhew what the reſt of his Adherents and Favourites were. And this was done ſo briskly, and it ſeems ſo truly to Life, by Sir *Harbottle Grimſton*, (for no Man could deny it to be otherwiſe then a true Draught,) that it would amaze an Infidel, to find a Chriſtian Biſhop deſerving ſo foul a Character, in the greateſt and moſt Auguſt Aſſembly of a Chriſtian Kingdom.

We are fallen, ſays Sir *Harbottle Grimſton*, upon the great Man, the Archbiſhop of *Canterbury*; look upon him as he is in his Highneſs, and he is the Sty of all the Peſtilential Filth, that has infected the State and Government of this Common-wealth. Look upon him in his Dependencies, and he is the Man that has rais'd, and advanc'd all thoſe, who together with himſelf, have been the Authors and Cauſers of all the Ruins, Miſeries and Calamities we now groan under. He brought in the Earl of *Strafford* into all his great Places and Imployments. He brought in Secretary *Windebank* into that place of higheſt Truſt; the very Broaker and Pandar to the Whore of *Babylon*. He it was that advanc'd all the *Popiſh* Prelates, *Manwaring*, *Bath* and *Wells*, *Oxford*, *Wren*, *&c.* the leaſt of all thoſe Birds indeed, but one of the moſt unclean ones. There is ſcarce any Grievance or Complaint that comes before us in this place, wherein we do not find him intermention'd, and as it were twiſted into it; like a Buſie Angry Waſp, his Sting is in the Tail of every

every thing. And then concluding, calls him the great and Common Enemy of all Goodneſs, and all good Men.

Now whither ſuch a Prieſt as this could be a Diſciple of Chriſt, a Prieſt after the Order of *Melchiſedeck*, it may be well ſuppos'd to be already paſt the ſcruple of a clear Determination. And indeed I would fain ask any Man that has read the Scripture, what a Biſhop of Chriſt has to do to be a manager of Projects and Monopolies, and yet it is certain, that this *great Metropolitan* unworthily trucked and chaffer'd in one of the meaneſt of them, namely, that of *Tobacco*, by which means Thouſands of poor People were ſtripp'd and turn'd out of their Trades, to which they had ſerv'd their Apprenticeſhips; while he was the Compounder and Contracter with them at certain Fines, and a fee-Farm Rent, for Licenſes to ſet up their Callings Securely. Certainly a Man of his Function might have ſpent his Time much better in the Pulpit, then ſharking after that manner, and Raking in *Tobacco-ſhops*.

It was by the Influence and Incouragement of this Man, that a New Synod made of an Old Convocation, made bold to Uſurp to themſelves the grand Pre-eminence of Parliaments, in granting Subſidies under the Prepoſterous Name of Benevolences.

And that this Arch-Metropolitan, together with his Aſſociates of the ſame Tribe, were the Adviſers and Promoters of the War againſt the *Scots*, out of their Ambition to enlarge the Metropolitan See of *Canterbury*, as far as the *Orcades* was apparent from the Confeſſion of *Peirce* himſelf, then Biſhop of *Bath* and *Wells*; who after he had conven'd the Clergy of his Dioceſs, to contribute liberally towards the Maintenance of that War, as a ſtrong Motive to induce them the more Frankly to open their Purſes, told them, that it was *Bellum Epiſcopale*; adding withal, *that whatever Cauſe the King had expreſs'd in his Declaration, it was in truth for them*, and the

 Biſhops,

Biſhops, which he ſignify'd by the Incluſive Particle *Us*.

All which more clearly appear'd, when their Treachery to their Prince, and their Treaſon to the State, came to be more narrowly ventilated in Parliament. And here you have not the Sentiments of my ſelf, or any other private Perſon, not ſo authentick perhaps among many that may read theſe few Sheets, but you have the Reſults of the ſerious Debates, Conſiderations and Scrutinies of the Wiſeſt, the moſt Learned and moſt Experienc'd Perſons of the Nation in that time; who upon deliberate inſpection into the Grievances then raging all over the Kingdom, came to theſe Concluſions, that all the Convulſions of the State, all the Diſorders of the Church, all the griping Torments that tore the very Bowels of the Realm, proceeded from the Ambition and Pride of the pretended Clergy, then carrying all before 'em with a High Hand. For tho' the Articles Exhibited againſt Archbiſhop *Laud*, were advanc'd only perſonally againſt him, yet they ſeverely reflected upon all that were Inſtruments and Abettors of the Rapes and Violences at that time offer'd both to Church and State.

For it was obſerv'd, that their Crimes as they were various in their Nature, ſo they were no leſs heinous in their Quality, and univerſal in their Extent. So that being examin'd Theologically, they would be found to be againſt the Rules of Faith, againſt the Power of Godlineſs, and againſt the very means of Salvation.

If they were examin'd morally, they ſtood in oppoſition to the light of Nature, to right Reaſon and the principles of human Society: Pride without Moderation, Malice without any Provocation; Malice againſt Vertue, againſt Innocency, and Piety, and ſuch Injuſtice as not only robb'd thoſe preſent times of their Poſſeſſions, but the future of their Poſſibilities.

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If they were examin'd by Legal Rules in a Civil way, they ſtood in Oppoſition to the Publick Good and the Laws of the Land.

For by the firſt Article, the Clergy, that is to ſay, the Pretenders to it, were accus'd of Endeavours to introduce an Arbitrary Power into the Kingdom, without any Limitation or Rules of Law; which was againſt the Safety of the King's Perſon, the Honour of his Crown, and to the Deſtruction of the People.

By the ſecond they were accus'd of defending, in their Sermons and other Diſcourſes, Abſolute and Unlimited Power, and of perverting the Truth of God, and of his Holy Law, to juſtifie the Lawleſneſs of Men: So that the Sacred Function of the Miniſtry, which was ordain'd for the Inſtruction of Mens Souls in the ways of Salvation, was altogether abus'd, and the Miniſters were become the Trumpeters of Sedition, and the Promoters and Defenders of Violence and Oppreſſion.

By another Article, they were accus'd of Robbing the King himſelf of his Supremacy, and exerciſing a Papal Juriſdiction over the People, both in their Conſciences and their Perſons; which was to ſet up themſelves above the King, and make his Throne but a Footſtool for their Ambition and Pride.

By another Article, they were accus'd of Undermining, tho' a Pretended Proteſtant Clergy, the Proteſtant Religion it ſelf; of cheriſhing and upholding Popery and Libertiniſm, by the ſevere Puniſhments of thoſe that oppos'd their Miſchievous Intentions. For the better accompliſhing of which Deſigns, they were farther accus'd of Suppreſſing the Painful and Orthodox Miniſters, and Baniſhing the King's Loyal Subjects out of the Kingdom; by which means the Trade, the Manufactury, the Induſtry of many Thouſands of the King's Subjects were carry'd out of the Land. All which, together with their

Adviſing

Adviſing and Promoting the Scotch War, by making Private and Publick Collections towards the Maintenance of it, was laid ſo home at their Doors in a publick Charge of all the Commons of *England*, that it would argue a ſtrange Defect of Common Senſe and Underſtanding, and that the Unbelievers are either altogether Slaves and Vaſſals to their own Obſtinacy and Bigotry, or Votaries to the ſame Exorbitancies, to queſtion ſuch apparent and manifeſt Truths, or juſtifie ſuch Criminal Offenders.

Having therefore thus plainly made it out by ſuch a number of notorious and pregnant Examples in all Hiſtories, from almoſt the very dawn of Chriſtianity to our own Remembrance, that the Pretended Prieſthood have been all along in all Ages the firſt Originals, the chief Fomenters, Incendiaries, and Promoters of all the Fatal Cataſtrophe's of Empires and Kingdoms, the Capital Authors of all the Rebellions and Diſaſters that have unhing'd the Frame of Civil Governments, and all the Schiſms and Diſorders that have turmoil'd the Church, we might add for a farther Confirmation of what is here advanc'd, the loud and continual Complaints of the moſt Serious and Orthodox Paſtors of the Church in all thoſe ſeveral Ages, ſome deploring, ſome deteſting, and others no leſs ſharply inveighing againſt the Pride and Ambition of the Pretended Clergy; their eager Thirſt and violent Purſuits after Worldly Pomp and Honour, and their Lordly and Imperious Exerciſe of Temporal Rule and Dominion; not to mention the wicked and vitious Examples of their Lives and Converſations; to the Reproach and Scandal of the Religion, of whoſe Sacred Myſteries they aſſum'd to themſelves to be the Interpreters, Inſtructors and Diſpenſers. As if the Great Metropolitan Tempter in Revenge, becauſe he could not make the Divine Founder of the Chriſtian Religion fall down and worſhip him, had made it his chief Buſineſs to crowd into the Church, Diſciples

ciples of his own, that would proſtrate themſelves at his Feet. But to do this, would require a larger Volumn then is here intended; there needs no more then to read the Ancient Fathers upon this Subject (for ſo early did theſe Virulent Corruptions creep into the Church) and after them ſeveral of our own both Ancient and Modern Writers, who are not a little voluminous in this Particular. No wonder then, that thoſe eminent and worthy Patriots firſt aſſembled in the Year 1640. and no leſs learned in the Hiſtories of former times, after a long and ſerious Examination of the Miſeries under which the Kingdom then groan'd, came to this Reſult, That Civil Juriſdiction in the Perſons of Clergy-men, was one of the greateſt Cauſes of all thoſe Miſchiefs; and that their ill Government had brought the whole Realm to that miſerable Condition under which it ſtood. By which Determination, the Pretended Clergy of *England* ſtood charg'd with all the Illegalities, Treaſons and Treacheries againſt the King and his Government, againſt the Liberties and Laws of the Nation, and againſt the Peace of the Church that had been acted during the Reigns of King *James* and *Charles* the Firſt; ſo far were thoſe Eagle-ey'd Senators from believing them the Supports of Monarchy, that they judg'd them rather to be the Bane and Ruin of it. For that as Sir *Ben. Rudyer* ſaid, It had been found by Dear Experience, that if the *Miter* were once in danger, they did not care to throw the *Scepter* after, to confound the whole Kingdom for their Intereſt: Adding this farther, That it was ſufficiently apparent in Hiſtory, that whenſoever the *Clergy* went High, *Monarchy* ſtill went Low: For that if they could not make the *Monarch* the *Head* of their own Faction, they would be ſure to make him *Leſs*. The Lord *Faulkland* at the ſame time, call'd 'em the *Betrayers*, if not *Deſtroyers* of the *Liberties* of the Nation, becauſe that having the King's Ear, they did not

not give him that Counſel which they ought to have done, but rather quite the contrary. By this Great Man were the more Active Clergy in the Secular Affairs of thoſe times, and their Sooty Adherents openly Branded with Writing, Preaching, Plotting and Acting againſt *Magna Charta*; with endeavouring to exclude all Perſons, and all Cauſes of the Clergy from the ordinary Juriſdiction of the Temporal Magiſtrate (as their Predeceſſors had exempted them before in the Reign of Popery) and with attempting to have taken away the only Legal Bound to their Arbitrary Power, and to have made as it were a Conqueſt upon the Common Law of the Land. By this Great Man they were alſo charg'd with the Scotch War, and breaking the Pacification at *Berwick*. By him they were impeach'd to have been almoſt the ſole Abettors of the Lord *Strafford*, while he was practiſing in another Kingdom that manner of Government which they intended to have ſettled in This; where, by their Encouragement, he committed ſo many, ſo mighty, and ſo manifeſt Enormities and Oppreſſions, as the like (to uſe his own Expreſſion) had not been committed by any Governor in any Government, ſince *Verres* left *Sicily*.

Seeing therefore that theſe pernicious Qualities are ſo indelible in the Natures, and ſo inſeparable from the Diſpoſitions of theſe *Linſey-Wolſey* Clergy-men, we have no reaſon to be aſtoniſh'd to find the ſame Spirit of Contumacy, Faction, Treaſon and Rebellion in the Motly Levites of the preſent Time. Poſterity will ſtand agaſt to ſee a Proteſtant Biſhop convicted under his own Hand of Combination and Treaſon againſt the Proteſtant Religion, ignominiouſly cringing to Foreign Slavery, and courting the Idolatrous Enemy of his Country. The Obſtinate Refuſal of ſo many of our Pretended Levites to Swear Allegiance to the Government, their late Addreſſes for the Preſervation of the Church

of

of *England* in its Purity; their Plotting and Conſpiring with the Capital Enemies of our Religion and Nation, to have deſtroy'd our Fleet, and aſſiſt a Foreign Invaſion of the Kingdom; their accompanying a *Traytor* to the Gallows, not to make him ſenſible of his Crimes, but to give him Abſolution, and corroborate him in his Treaſons; and their Diſſeminating his Laſt Pretended Words of a Dying Man, to lay the Foundations of new Broils, Diſtractions and Confuſions in the Nation; their aggravating and fomenting in all their publick and private Meetings, the Diſcontents and Heart-burnings of all the Turbulent and Factious Part of the People; and laſtly, their doing all the ill Offices that lye within their Power, to hinder the Peace and intended Settlement of the Nation; what are theſe but the Malicious Proſecutions of thoſe National Treaſons and Conſpiracies, of which their Predeceſſors have in all Ages ſo notoriouſly been Guilty?

Now that any Motives of true Devotion, or truly Chriſtian Zeal, ſhould occaſion ſuch Effects, ſo Eccentrick from the Doctrine of the Goſpel, is altogether Impoſſible. 'Tis not therefore for the Sake of Religion, or the Purity of the Goſpel, or for the Support of a Laborious and Pious Miniſtry that they Swagger and Hector thus, as it were *pro Aris & Focis*, but for the Corruptions of Religion. They cry out like ſo many *Stentors, The Church is Falling*: Tho' 'tis not the Fall of the Church they fear, but of the Wealthy, the Pompous, the All-commanding Church; they fear the Loſs of their Eccleſiaſtical Dignities and Preferments; wherein the Heathen was more Divine, who cry'd out, *In Templo quid facit Aurum?* They fear the Abrogation of their Spiritual Uſurpations and Tyrannies; and next to theſe things, they are in a Terrible Agony for fear of being forc'd to abandon their Darling Ceremonies. They would be like Centaurs, half Spiritual, half Temporal; they would be Preachers and Juſtices of the Peace both at the ſame time: They would be making Laws, they

would be impoſing Laws without conſulting either King or Parliament; and they would be enjoyning Ceremonies and forcing Obedience to the Fucuſſes and Varniſhes of outward Worſhip, under the plauſible Pretence of Decency: But indeed believing them the beſt means to eſtabliſh that Deſpotick Power and Authority they ſo eagerly thirſt after, and of which they find the Trumpery of Popiſh Ceremonies to have been always the beſt Supporters. For did not theſe Temptations of Honour, Greatneſs, and Command, overſway our Ambitious Levites beyond all the Precepts of true Chriſtian Divinity, it were impoſſible, that a certain Number of *Ceremonies* in the Judgment of ſome Men unlawful, rejected by all other Reformed Churches, and in the Judgment of our own accompted but *Indifferent* and meer *Lana Caprina*, ſhould be the cauſe of ſuch Diſtractions and Hurliburlies, even to Cutting of Throats, in a Kingdom; that theſe *Indifferent* Ceremonies ſhould deprive the Land of ſo many Able, Faithful and Pious Miniſters as they did; and of ſo many Thouſand Chriſtians that deſir'd to hold Communion with the Church of *England*, which for the Refuſal of a Cringe to the Altar, or a Bow to the Riſing Sun, were ſcatter'd into all the Bye Holes and Corners of the World. Yet theſe *Indifferent* Ceremonies are the Triſles that wrought all theſe Miſchiefs; and of what the Pretended Levites are ſtill ſo Fond, that rather then part with 'em, they would be content to Enſlave the Nation and themſelves, to the Grand Maſter of the Ceremonies himſelf; whither you will have him to be the Pope, or *Lewis* XIV. or *James* II. 'tis all one to them.

Now if theſe Jewels of Eccleſiaſtical Juriſdiction, Preferments and Dignities, and *Indifferent* Ceremonies are of that High Value, that for their Sakes, Empires may be Confounded, Kingdoms laid Deſolate, the Church be ſet with her Heels upward, and all the Laws of God and Man be turn'd Topſie-turvy, then let 'em ſtand; but

but if they are not of such extraordinary Concernment, but are rather found to be Prejudicial and Pernicious both to Church and State, let 'em be either well Reform'd or well Aboliſh'd.

There was no Perſon at the Beginning of the Long Parliament more Sharp and Keen againſt the Irregularity of the Clergy in thoſe Times then the Lord *Digby*; and what he ſaid of them, may be truly ſaid of the Perſecutions in the late Reign of King *Charles* the Second.

Methinks, ſays he, the Vengeance of the Prelates has been laid, as if 'twere meant, no Generation, no Degree, no Complexion of Mankind ſhould eſcape it.

Was there a Man of a Nice and Tender Conſcience, Him they afflicted with Scandal in *Adiaphoris*, impoſing on him thoſe things as Lawful which he thought Unlawful, and they themſelves knew to be but Indifferent.

Was there a Man of a Legal Conſcience, that made the Eſtabliſhment by Law the Meaſure of his Religion, him they nettled with their Innovations and freſh Introductions to Popery.

Was there a Man of a Meek and Humble Spirit, Him they trampled to dirt in their Pride.

Was there a Man Peaceably Affected, Studious of the Quiet and Tranquility of his Country, their Incendiariſhip tormented and plagu'd him.

Was there a Man Faithfully addicted to the Right of the Crown, Loyally affected to the King's Supremacy, Him they hamper'd and gaul'd with their Oaths directly contrary to it.

Was there a Man that durſt Mutter againſt their Inſolencies, Him they ſilenc'd under the Notion of a Diſſenter and a Conventicler.

This is the Game that our High-flown Levites would fain be acting over again; For this it is, that they are ſuch diligent Intruders into Parliament Elections; For this they fling their Bombs and Carcaſſes of Faction and

Sedition among the People to ſet 'em in a Flame: For this it is, that they make uſe of all their Eccleſiaſtical Authority over the Conſciences of their Admirers, of all their Common-place-book Learning, and Volubility of Language ſurmounting the Dotage of the Ignorant or Inconſiderate, by Aſperſing the Indulgence of the Preſent, applauding the Tyrannies of the late Government, to Fire the Nation with new Combuſtions and Conflagrations.

Now then for the Redreſs of theſe Deſtructive Miſchiefs, and prevention of the Dangers always threatning the Peace and Safety of the Church, the Royal Dignity and the Kingdom; 'tis clear that the Opinions of all thoſe Great and Learned Senators, at the beginning of the Long Parliament, all united in the ſelf-ſame Center.

And therefore the Lord *Digby*, tho' he acknowledg'd Epiſcopacy to be a Function deduc'd through all Ages of Chriſt's Church from the Apoſtles times, and continu'd by the moſt Venerable and Sacred Order Eccleſiaſtical; a Function Dignify'd by the Learning and Piety of ſo many Fathers of the Church, Glorify'd by ſo many Martyrdoms in the Primitive Times, and ſince our own Bleſſed Reformation; yet he confeſſes withall, that tho' he was not for Deſtroying Biſhops, yet he was for making them ſuch as they were in the Primitive Ages.

If, ſays he, their large Territories, their large Revenues offend, let them be retrench'd.

If their Courts and Subordinates offend, let them be brought to govern, as in the Primitive Times, by Aſſemblies of their Clergy.

If their intermeddling in Secular Affairs offend, let them be excluded from that Capacity; it being no more then what Reaſon and all Antiquity hath interdicted them.

Sir *Ed. Deering* acknowledg'd the Superintendency of Eminent Men, Biſhops over divers Churches, to be the moſt Primitive, the moſt Spreading, and the moſt Laſting Government of the Church.

But

But then, ſays he, let us reſtrain the Biſhops to the Duties of their Function, that they may no more hanker after heterogeous extravagant Employments, and when they were ſo circumſcrib'd, and the publick ſecur'd from their Eruptions, he was one among the firſt, that would never grudge them a liberal and plentiful Subſiſtance, to enable them for Hoſpotality.

Mr. *Fines*, another Gentleman of Noble Extraction, after a long diſplay of the Evils ariſing from the large Revenues of the Superior Clergy, made a candid Declaration of his own Sentiments, that tho' he did not envy the Wealth and Greatneſs of the Clergy, yet he was confident if they were leſs the, Poſſeſſors would be better, and do more Service to Chriſt and his Church; moreover that if the Livings of the Clergy were more equally Diſtributed, the Service of God would be ſo far from receiving any prejudice, that it would be much advanc'd, and withall, that a good proportion of Revenue would again return to the Crown.

The Lord *Faulkland*, tho' he allows Biſhops the precedency of being the firſt ſpreaders of Chriſtianity, and the firſt and chief defenders of it againſt Hereſie and Paganiſm, tho' he acknowledges them to be the main Conducers to the Reſurrection of Chriſtianity in *England*, and that we owe the preſent Light of the Goſpel to the Fire they then endur'd for it; yet if their Temporal Tithes, Power and Employments made them look down with Contempt upon their Spiritual Duty; he adviſes that to be taken care of, for that he was ſure that neither their Lordſhips, the Judgments of Tithes, Wills, and Marriages, no, nor their Voyces in Parliament were *Jure Divino*.

If their large Revenues appear likely to produce the ſame Effects, (for that it had been anciently obſerv'd, that *Religio peperit Divitias, & filia matrem devoravit*,) he adviſes to them only ſuch proportions as may ſerve in good degree to the Dignity of Learning, and the Encouragement

ragement of Students. If it be fear'd they will employ the Laws with a ſeverity beyond the Intention of thoſe Laws, againſt their weaker Brethren, he adviſes the Aboliſhing thoſe Laws, and to let no Ceremonies which number counts unlawful, and no Man counts neceſſary, be impos'd upon any.

Theſe were the Sentiments which thoſe Great Men had, no leſs wiſe and Learned, then devoted to the true Church of *England*, of the Contagion which had diffus'd it ſelf from the Popiſh, into the Proteſtant Pride and Ambition of the Clergy; theſe are the Cures which they propounded to prevent the dangers of the ſpreading Infection. But the Government has now to do with an Army of Levites, a many Headed Eccleſiaſtical Mobile, or Vulgus of the Clergy, like the Rabble among the Laity, but more tumultuous; for they Study nothing but Tumult, Preach nothing but Tumult, Talk of nothing but Tumult, Breath nothing but Tumult: only they are ſo kind, to give fair warning what they reſolve to do, if ever they come to wear the Scarfs and Tippets of Eccleſiaſtical Preferment. 'Tis true, they had a *Star* of the firſt Magnitude to Conduct 'em, and an Eaſtern Star; but inſtead of Guiding them to the Right Worſhip, he lead them quite aſtray to Idolatry and Rebellion. However if the wholeſome Counſel of thoſe Gentlemen to that intent recited, may be deem'd worth following, their *Probatum eſt* may prove of excellent uſe to prevent the dangers threatn'd by theſe Levitical Locuſts that Swarm about the Kingdom: where if they do any good, it is like Foyles to ſet of the Loyalty, Learning, and Piety of the Real and Orthodox Prieſthood, that trace the Religious Footſteps of the Primitive Fathers, and firſt moſt Zealous Reformers of *Romes* Contaminations, or elſe they ſerve to no other purpoſe then to pervert the Loyalty of the People, and with their tares of diſcord and diſſention to choak the promiſing Harveſts of Unity and Peace. A ſort of Prieſts

who

who have their Wood and their Altars ready, and only want an opportunity to Sacrifice the whole Kingdom to the Grand Idol of their Fantaſtick Obſtinacy: Miſchief in their Heads, Miſchief in their Hearts, Miſchief in their Hands, Miſchief in their Feet; a Heard of People whoſe wicked Practiſes only Cuſtom and Preſcription badly Excuſes.

In facinus juraſſe putes.

And whither the ſaying of Pope *Urban* concerning the Clergy of his Times, *a Vertice Capitis ad Plantam pedis nihil eſt ſanum in toto eorum Ordine*, may not be apply'd to theſe High flown Hotſpurs, is left to thoſe who have read *Preſtons* and *Aſhtons* Tryals, to determin. And as they are full of Miſchief, ſo are they no leſs ſedulous in their Miſchief. For whence this Caution Nationally is to be deriv'd, that it behoves all thoſe that love their Country, to be no leſs Vigilant and Careful to preſerve it, then theſe Levitical *Orlando Furioſo's*, are active and Induſtrious to deſtroy it.

We might from hence paſs over into *France*, and there take notice of that ſame diſmal decree againg the *Waldenſes*, not only to make Bonfires of the Men, but alſo to confiſcate their Goods, their Wives, Children, and Servants, to the King: to Level all the Buildings in *Merindoll* with the Earth, as the Dens and Lurking-Holes of ſo many miſchievous Wild Beaſts: the Execution of which Edict, delay'd by the more moderate ſort, was ſpurr'd on with utmoſt Violence, by the Biſhops of *Aegs* and *Acles*; and *John* the *Roman* Monk, famous for his new Invented Torment, by thruſting the Legs of thoſe unfortunate People into Boots fill'd with ſcalding Tallow, and then deriding their Miſery, by asking them, whither they were not well fitted for a Journey.

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We might here take notice of the late unheardof Cruelties, exercised upon the Protestants in all parts of *France*, at the Instigation of the Clergy, to the Ruin of whole Families, and dispeopling of Lovely and Flourishing Provinces.

To this we might add the late Treachery of the Priests of *Mons*, to facilitate the Conquest of their Country, and deliver it up to *Louisian* Bondage; and the extream Joy that sparkl'd in the Eyes of their Sympathising Friends in *England*, upon the Surrender of that betray'd City; So great was the Exultation here in *England*, among their *Jacobite* Favourers, that their Fore-Fathers could not have more remarkably Tryumph'd for the Victories of *Poictiers* and *Crecy*. But let this for the present suffice.

FINIS.

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